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THE BAPTISMAL QUESTION



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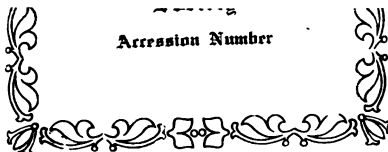


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HINTS

TO

A N I N Q U I R E R

ON THE SUBJECT OF BAPTISM.

FIRST PUBLISHED IN THE NEW ENGLAND PURITAN.

BY

PARSONS COOKE AND JOSEPH H. TOWNE.

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HINTS TO AN INQUIRER.

INTRODUCTION.

Those who practise immersion assume the position, that they may lawfully debar from the Lord's table all who administer baptism in other ways. This gives the question before us an importance which otherwise would not belong to it. If the exclusive principle advocated by this body of Christians is defensible on scriptural grounds, the greater part of Christ's professed disciples are intruders at his table. But if, on the other hand, Immersers are wrong, they are guilty of exercising an usurped authority in the house of God, and of withholding the children's bread.

The honest inquirer on this subject, therefore, in settling the question, whether he shall be immersed and unite with Immersers, must, at the same time, settle the question as to close communion. He cannot join them in church fellowship, without giving his sanction to their exclusive principle. This fact he should take along with him, through the whole argument, and put every suggestion in favor of immersion to the test of the inquiry—*Is this sure and satisfactory ground on which to base close communion?*

As to the use of names, we must be excused from using the term "Baptists," for those who practise immersion. The application to them of this name, is equivalent to a concession, that we do not baptize. And there is a kind of charm attached

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to the name, carrying with it an impression, injurious to the force of opposite arguments. The influence of a name on this subject, has an illustration of this kind. A Campbellite, holding forth to an uncultivated audience at the west, in favor of immersion, broke forth in the following eloquent appeal:—"Was it John the Methodist? No. Was it John the Episcopalian? No. Was it John the Presbyterian? No. *It was John the Baptist.*" And this was doubtless the end of all strife, for those who could be convinced by the sound of a name. But the sound of a name has its influence more or less with all; and it is not fit that in this respect, an advantage should be conceded to either side. For any sect to claim the exclusive use of the term Baptists, is no more equitable than that they should claim an exclusive use of the name believers; in a way to imply that no others believe in Christ but themselves. But if they choose thus to beg the question, it is not wise in us to concede it. We take the liberty, therefore, so far as we have occasion to apply a name in these remarks, to use the term Immersers instead of Baptists—a term which need not be offensive to them, as it has no invidious intent with us. We are aware that immersion, unscriptural as we conceive it to be, is associated with the purest feelings of many devout disciples of our blessed Lord; and far be it from us to trifle with such feelings. But the cause of truth requires it of all Pedobaptists, that they take special pains to break the force of a habit; and discard, entirely, the use of a term so injurious to themselves. And, furthermore, it is the duty of Immersers, themselves, to discard its exclusive use, and that for the sake of consistency. In their new translation of the Bible, they have substituted immerse, for baptize, under the idea that baptize is not a fit and proper word to express the thing, and thus have virtually expunged baptism from the Bible. And now it is passing strange, if they, who are taking measures to deprive the Christian world of the very name of baptism, should assume the monopoly of that name, and style

themselves the only Baptists. Surely, after having blotted the word from the Bible, they will not deem it fit to retain it as the name of their sect. Though the sect in its infancy, was baptized by this name, yet now, having attained to maturer knowledge, and discovered that baptize does not express the true idea, they may be expected to secure a change of name, and conform to their riper knowledge.

We wish the inquirer to mark in the outset that the nice and punctilious regard to the forms of outward rites, so much insisted upon in the Mosaic ritual, is not required of us. A divine simplicity characterizes the New Testament institutions. It is contrary to the genius of the gospel to lay great stress on outward rites. It rather invites the main solicitudes upon ordering the heart and life. The kingdom of God consisteth not in meats and drinks, but in righteousness, and peace, and joy in the Holy Ghost. Neither circumcision availeth anything nor uncircumcision, but a new creature.

And much less does the gospel lay a stress *on the mode of performing* an external rite, and require the conscience to be burdened with the inquiry, whether it shall be done in this way or that. It has instituted two rites, as simple as it was possible to make them, and says nothing about a danger to be incurred, by failing to perform the simple ceremonies, precisely after a particular way.

Let the inquirer take notice, that *Immersers assume more responsibility than we do, and have more to prove*. Their principles of close communion lay them under obligations to *show to an absolute certainty*, that inspiration fixes that their way, and no other way, of applying water is baptism. On the other hand, we need only show that there is no such certainty and we gain the question in dispute. For what intelligent and candid mind could ever feel justified in basing *close communion upon an external ceremony of doubtful obligation?* We expect, however, to show more than this. While we hold that the New Testament insists upon no particular way

of applying the water as essential, we contend that it favors sprinkling or pouring ; and that of all the conceivable forms of baptism, immersion is the most unnatural and improbable, and the farthest from the true design of the rite.

CHAPTER I.

MEANING OF THE WORD BAPTIZE.

THE argument for immersion is founded upon the assumption, that the words baptism and immersion convey the same idea. But this is a gross mistake. Baptism expresses the whole idea of the rite, including the invoking of the Trinity; the receiving of the candidate's implied profession of faith, the application of the water, and the like. Immersion expresses only a fraction of this idea. The Baptizer's Letter furnishes us with an apt illustration. "If I fall from a ship's side and am thoroughly immersed—is that baptism? No. Or if men immerse me by force—is that baptism? No. Or if I am immersed with my own consent, but not in the name of the Trinity—is that baptism? No. Well, then, neither immersion, nor the use of water in any way is baptism; WHICH IS SOMETHING MORE." This is sufficient to show that baptism and immersion are not synonymous terms.

But it is said that the Greek words *bapto* and *baptizo* (both of the same origin, and so nearly identical in meaning as to allow of our speaking of them as one word) decide the controversy. We should expect confident assertions in regard to these words ; for if they fail, a very material part of the Immerser's argument vanishes. Now we affirm that these words determine nothing in this controversy, unless they have a fixed and invariable meaning, *allowing water to be applied only in one way*. If, on investigation, it be found that these words so much relied on, have different senses ; if in one connection they mean to plunge, and in another to wash, and in another

to tinge or color, and in another to sprinkle, the mere general command to baptize does not tell us how the water shall be used.

The question, then, before us is—have these words a fixed and invariable meaning? Even if we were to allow (as we do not) that to immerse is the *primary* signification of these terms, it would not fix us to that way of applying water.

Words very often lose their primary meaning. Instance the English word villain, primarily a servant; the word clerk, primarily a clergyman. Examples without number might be adduced, wherein the primary meaning is wholly superseded. And then many words which retain their primary meaning have also *secondary meanings*. The English noun, general, means the whole or totality, and then secondarily, a military officer. The word meal is primarily used of the flour of corn, and then of a repast. The word dowry, primarily means a price paid for a wife; and secondarily almost the opposite, that is, a portion received with a wife; and so of many others.

Again: when words go abroad and come into a foreign language, they often change their meaning. Hence, if it could be shown that the Greeks used the word for immersion, and nothing else, it would not follow that the Jews, having adopted it as a foreign word, retained the same sense; nor that it bears such a meaning in the New Testament, as Greek writers give it. These suggestions are sufficient to raise at least the suspicion, that it is hazardous to rest close communion upon the assumption, that the word baptize necessarily carries the force of immersion.

The inquirer is now prepared to come nearer to the point, and see how these words are actually used. We will begin with *uninspired writers*. Callimachus and his commentators use *bapto*, to denote drawing up, &c. “To-day ye bearers of water draw up [baptize] none.” Hippocrates, speaking of a certain liquid, says, “When it *drops* upon the garments they are dyed” [baptized.] Observe, the dropping of the liquid is

called baptism. Æschylus says, "This garment, stained [baptized] by the sword of Ægisthus, is a witness unto me." Here the flowing of blood upon a garment is called baptism. Homer, in his battle of the frogs and mice, says, "He fell and breathed no more, and the lake was tinged [baptized] with the purple blood." Was the lake *immersed* in the blood of a mouse? Aristophanes says, that Magnes, an old comic poet of Athens, used the Lydian music, and shaved his face, smearing [baptizing] it with tawny brushes." Here the lathering of his face, as when one shaves himself, is called baptizing. Aristotle speaks of a substance which being pressed, stains; [baptizes] the hand. When a man takes a sponge in his hand, and presses it, the water runs upon it; but the hand is not immersed. Ælian speaking of an old coxcomb, says, "He endeavored to conceal the hoariness of his hair, by coloring [baptizing] it." Another example: "You color [baptize] your head, but you can never color [baptize] old age." Aristophanes speaks of a "speckled [baptized] bird," as if we should call a Guinea hen a baptized hen. Marcus Antonius says. "The soul is tinctured [baptized] by the thought."

The Sybilline verse, concerning the city of Athens, is as follows, "THOU MAYEST BE BAPTIZED, O BLADDER, BUT IT IS NOT PERMITTED TO THEE TO GO UNDER THE WATER." Here we have Athens compared to a leathern bottle, or bladder, cast upon the agitated waters, but in spite of the agitation not immersed. This floating upon the water is called baptism. Aristophanes speaks of himself as having been baptized with wine. Here is no immersion; the wine was *poured* into him; and not he plunged into the wine. Josephus, speaking of purification from defilement by a dead body, says, "Having *baptized* some of the ashes, with spring water they sprinkled," &c. Numbers xix. 17, informs us how this was done. "Thou shalt take of the ashes of the burnt heifer, and running water shall be put thereto in a vessel, and a clean person shall sprinkle it." Now observe, the command is not to put the ashes into the

water, but the water to the ashes. This mode of applying water is called baptism by Josephus.

Next we will show how the word *is used by Old Testament and Apocryphal writers*. Ecclesiasticus xxxiv. 30—"He that is baptized from the touch of a dead body, and again toucheth it, what is he profited by his washing?" Now the process of purifying from this defilement was by sprinkling, by washing the clothes; and this is called baptism. In Judith xii. 7—she is said to have gone out in the night, and baptized herself in the camp, *AT* [not in] the fountain of water. This of course was not immersion. Ezekiel xxiii. 15—"Exceeding in dyed [baptized] attire." Daniel v. 21—"His body was wet [baptized] with the dew of heaven." It must have been a heavy dew, to have allowed of immersion!

Next follow examples *from the New Testament*. Paul says the Israelites were baptized unto Moses in the cloud and in the sea—1 Cor. x. 2. How baptized? In Exodus xiv. 22, we are informed that they went over on dry ground. But in what sense can men be said to be immersed, while walking on dry ground! That they were not immersed is clear. How, then, were they baptized? One of the prophets, alluding to this, says—"And the clouds poured out water." The droppings from the cloud as they were passing, was their baptism, and the only way in which they were wet at all. In Heb. ix. 10, Paul calls the different ceremonial washings done in the tabernacle service, baptisms. Among them all there is not an instance of immersion by the priests. In all cases when the subjects bathed, there was no official administration. For these baptisms, see Lev. viii. 6, and Numb. viii. 7, Lev. xiv. 7, Numb. xix. 13, 17, 18, &c.

Mark vii. 3—"For the Pharisees and all the Jews, except they wash [baptize] *their hands*, they eat not, and when they come from the market, except they wash [baptize] they eat not." Here merely washing the hands is called baptism, and that was usually done by pouring water upon the hands.

Mark vii. 4—"And many other things there be which they have received to hold, as the washing [baptism] of cups, pots, brazen vessels, and couches." These couches were long seats, or beds, on which they reclined; and it would be extraordinary if they immersed their beds! Luke xi. 38—"And when the Pharisee saw it, he marvelled that he had not washed [baptized] before dinner." Acts i. 5, &c.—"Baptized with the Holy Ghost." One is not immersed in the Holy Ghost, but it is poured out upon him.

You see, then, in what different senses the words are used, both by Greek and Jewish writers, *when not applied to a religious rite*. What is the conclusion? *Necessarily* that these words have not a fixed and invariable meaning—that they do not of themselves determine any one particular way of applying a liquid. They are found to be as indeterminate as our word *wash*. When one informs us that he has washed, we suppose that he has made use of water in some way, but cannot tell, from the word employed, in what way. Men wash themselves in *divers* ways. From this investigation of the words, it begins to look as if the apostle was guilty of no impropriety of language, when he spoke of *divers* baptisms.

Let the reader now glance at some suggestions, that will enable him to decide correctly as to the force of these words, when applied to the Christian ordinance.

1. Words taken from a common use, and applied in a special manner to express a religious rite, *must necessarily have a special sense*. They cover a new idea, created by the new institution, and consequently *must* have a new shade of meaning. The idea of Christian Baptism did not exist till our Saviour created it by instituting the rite. This institution gave necessarily a new meaning to the word. As a *religious ceremony*, Baptism is neither immersion nor sprinkling. It stands now for a religious rite—and that rite is water applied religiously in the name of the Trinity. The use of the word

supper confirms these remarks. Like baptism, this is a common word used in a special sense. It has necessarily a new meaning. Eating and drinking as men were accustomed to at supper in those days, would not express the meaning. Bear this in mind. The word supper denotes an ordinary meal; but an ordinary meal is not the Lord's Supper. This Supper is bread and wine used religiously. The word baptism denotes washing in water in *divers* ways; but washing in water is not the Lord's Baptism. This Baptism is *water used religiously in the name of the Trinity*. In these nine words you have the rite, and the whole of it.

2. That this is the meaning attached to the word, and that any particular way of applying water is not essential, may be made still more evident. We have already established the fact that the word baptism signifies the application of a liquid in *divers* ways. Now, then, the question comes—Why has the Holy Ghost made use of a word which designates no one way of using a liquid? Plainly because the manner in which the water is applied, is not essential to the rite, any more than the manner of applying water is essential in a common washing.

3. But further; let the reader inquire whether something may not be gathered from our Saviour's instructions respecting the nature of ceremonial washings, which will throw additional light on the point before us. A single hint from his lips will have weight with every honest searcher after truth. Let Christ be our teacher. Let us value what he has taught us to value, and lay no stress on what he evidently regarded as unimportant. Now when he was washing his disciples' feet, Peter desired him to wash not his feet only. But he replied, "He that is washed [i. e. spiritually cleansed] needeth not, save to wash his feet"—i. e. needs to have a ceremonial washing but partially applied. *Here is a statement of a general principle, with respect to ceremonial washings.*

It shows that our Saviour deemed the quantity of water, and the manner of its application, of no importance.

We shall show, in the following chapter, that if any particular way of applying water is more favored in the Bible than another, and more suitable to the design of baptism, it is sprinkling or pouring.

CHAPTER II.

MEANING OF THE WORD CONTINUED. SIGNIFICATION OF BAPTISM.

INQUIRER. Well, Sir, your remarks on the subject of baptism shook my confidence in my former opinions ; and wishing to hear both sides, I sought an interview with Mr. —, who made altogether a different impression on my mind.

TEACHER. Pray tell me in what manner he treated the subject.

INQUIRER. He gave me many examples from dictionaries of different languages, and from Greek writers, (for he is quite a scholar,) in which the word baptize signifies to immerse. He quoted also certain distinguished Pedobaptists.

TEACHER. But did he give any cases where it has other significations ? In other words, did he allude to any examples where the word means to pour, or simply to wash ?

INQUIRER. He did not.

TEACHER. But ought he not to have done this ?

INQUIRER. Certainly, if it is ever used in these senses.

TEACHER. We do not deny, my friend, that *baptize* in the original sometimes signifies plunging a substance into a liquid ; but we have proved that it also signifies pouring a liquid upon a substance. What then ?—We have here a word which denotes the application of water *in divers ways*. If the word therefore denotes the application of water in divers ways, it is indeterminate, like our English word wash, and does not define any one way in which water shall be applied in the reli-

gious rite. This conclusion is immovable. We have sustained it by a multitude of examples cited before; and that all lexicographers concur in it, no intelligent Immerser will deny.

One word as to quotations from distinguished Pedobaptists. They admit that the word means immerse, **JUST AS WE HAVE ADMITTED IT IN THESE REMARKS.** Now, suppose you should go and report our remarks, in such a manner as to leave the impression that we have conceded that baptize means to immerse, *and nothing else*—would that be honest? No. It would be falsehood under the cloak of truth.* And we have

* As an illustration of the truth of this remark, a striking case has occurred while these sheets were going to press. The editor of the *Christian Watchman* has published an article to show that the word "*baptize means immerse, and nothing else.*" And how does he show it? He quotes lexicons to the number of twenty-two, after this fashion:—

"*Baptizo*, properly *immergo ac intingo in aquam mergo*; to immerse, to dip, to plunge into water.'—*Schleusner's Lex.*

"*Baptizo*, in its primary and radical sense—I cover with water. It is used to denote, 1st—I plunge or sink completely under water.'—*Ewing's Lex.*

"*Bapto*, to dip in, to immerse; *Baptizo*, to submerge, sink.'—*E. Robinson's Lex.*

"*Bapto*, to dip, to plunge into water; *Baptizo*, to immerse.'—*J. Donagan's Lex.*"

We have taken the trouble to examine the authors above named, and have been astonished at the glaring injustice which has been done to them. We suppose, that, were we to examine the whole list, we should find most or all of them used in the same way. Let the reader take notice that these authors are represented by the editor as saying that the *only meaning* of the word is to immerse, dip, or plunge. He will then be surprised to learn, *that they all give other significations, as follows:—*

SCHLEUSNER says, the word means *abluo, lavo, aqua purgo*; i. e. to perform ablution, to wash, to purge with water, and also imbue.

ROBINSON says—"In the New Testament it means—to wash, to perform ablution, to cleanse—also to tinge, to dye," &c.

DONAGAN says, it means to wash, to dye—to dye one's hair.

been pained at this disingenuous dealing of many writers in favor of immersion. They have abused the minds of their

EWING says—"In its primary and radical sense, it means to cover with water, or some other fluid, in whatever manner this is done; whether by immersion or affusion, wholly or partially, permanently or for a moment. Hence the word is USED IN SEVERAL DIFFERENT SENSES. It is used to denote to plunge, or sink completely under water—to cover partially with water—to wet—to cover with water flowing or pouring upon—to wash in general, without specifying the mode—to wash for the special purpose of symbolical, ritual, or ceremonial purification." He gives examples of the use of the word:—"He that is washed [baptized] from [the pollution of] a dead body, and again toucheth it, what profit hath he by his washing?"—Sirach xxxi. 25, or xxxiv. 25. When this passage is compared with Num. xix. 9—22, it will appear, that baptize is used by the apocryphal writer for the application of the *water of sprinkling*. * * * * * It may here be observed that ceremonial purification by immersion was always performed by the unclean person himself, (and indeed decency required this; as this kind of purification never appears to have been the immersing of persons with their clothes on,) *but that the mode was always different, when the purification was administered by another*. It is in this sense that baptize, when employed in the New Testament, is almost always used." He further says, that—"To maintain, as some have done, that baptize, when thus applied, ought always to be rendered plunge, dip, immerse, or wash, betrays inattention to its real force and import."

Thus speak the lexicographers, whom the Watchman represents as saying that "*baptize means immerse, and nothing else*." It will be seen that he makes them say that, by suppressing what they do say. After quoting his twenty-two lexicons, after this fashion, the Watchman utters this remarkable sentence:—"These are but specimens of the unanimous testimony of scholars and lexicographers, not one of whom ever gave the word the definition of *sprinkling, pouring, or keel-hauling*."

Mark it—he says not one of these "*ever gave the word the definition of sprinkling*," whereas Ewing expressly says it is used, in a case referred to by him, for the *application of the water of sprinkling*. He further says that to maintain what the Watchman does maintain, "betrays inattention to its force and import." And yet the Watch-

unlearned readers, by a sort of false dealing which puts a part of the truth in place of the whole.

INQUIRER. It seems strange to me, that so many Christians who are sincere and honest, and many of them highly intelligent, should contend that this word signifies only immersion, if there is no more foundation for their opinion than what now appears.

TEACHER. And does it not seem equally strange, that a much greater number of good men, equally honest, sincere and intelligent, should so positively deny that assumption, if there is no foundation for their denial? Though we protest against the use of human authority in such a question as this, it is fair to meet human authority with human authority. And let us ask, who were the translators of our English Bible? This translation was completed by a galaxy of minds, read in the languages to an extent which few scholars now attain. And on this subject they followed the track struck

man quotes him, as supporting what he thus expressly disclaims! Now let us ask, in the fear of God, how do such mistakes, put forth by scores in a single article, occur? That the editor would wilfully deceive the public, we may not believe. But we should not like to risk what little credit we have for scholarship, or moral probity, on such a declaration. It is a painful fact, that the Immersers' cause has for several generations been sustained by just such assertions, respecting authorities, right in the face of those authorities. We can well see why Immersers are so anxious to sustain such a declaration; for their cause rests upon it. If the word has one other meaning, *their whole fabric falls*. They choose to appeal to lexicons. This is but a secondary source of evidence. But after having proved our point from original sources, we have followed them to the lexicons, which they have selected, and find that every one, so far as we have consulted, disagrees with them; and that their quotations are perversions. If, by saying that these authors agree with them, they mean that these authors say *that immersion is one of the meanings*; very well; we agree with them. But it happens that they bring the quotations to show that the word *has no other meaning*; and as to this point, *not one agrees with them*.

out by the martyr Tyndal, and by his successors equally worthy. Why did they not thus translate? Do you say, because they were Pedobaptists? But why were they Pedobaptists!—were they so against their honest convictions? And had not they the means of knowing? They could use the Greek and Latin as freely as their mother tongue. Tyndal was in fact the author, and his successors the endorsers, of this translation of the word. Was Tyndal “*afraid to take up the cross*,” and go down the banks of Jordan? He was not afraid to go to the stake in defence of his translation; for he did it.

INQUIRER. I have understood that the Greek church practise immersion; and are they not good authority on such a question?

TEACHER. We see not how they, in their deep ignorance, have any better sources of knowledge, as to a rite established among Jews, than we have. They have vied with the Papal church in corruptions, in superstitions, and in placing undue stress on outward ceremonies. And as baptizing by immersion is one instance of departure from the simplicity of the Gospel, it is very natural that they should have adopted it. Though they do not lay as much stress on that mode as our Immersers do, for they do not always practise it; and are therefore *against the principle that it is essential to baptism*. So that while the Greek church immerse, and sometimes immerse three times, they are against the principles of our Immersers. And if we are to suppose them to be better authority than others on this subject, we see not why we must not pay them the same deference on other subjects. If we begin to copy their corruptions, we know not where to end.

Our object is, to ascertain the meaning attached to the word *baptize* by the sacred writers. Now, if it were true that its literal meaning were immerse, and that this was invariably its signification among the ancient Greeks, (whose authority

in this matter must take the precedence of their degenerate descendants,) it would not follow that it must necessarily be employed in this sense by the writers of the Bible. When words pass from one country to another, and from a profane vocabulary into the sacred, their signification is often very much modified, and sometimes entirely changed. The literal meaning of the word *spirit*, for example, is *wind*; but who will argue from this fact that it has no other signification in the inspired writings? Every scholar knows that the Scripture phraseology is peculiar. Hence the Bible is the only safe interpreter of Bible words. When therefore it is remembered, that the word baptize has different meanings in the Greek classics, and is used BY THE WRITERS OF THE BIBLE WHEN THEY COULD NOT HAVE MEANT BY IT IMMERSION, we see nothing authoritative in the practice of the modern Greek church—corrupt, superstitious, and pleased with religious toys.

INQUIRER. My mind has been so long accustomed to associate immersion with the sound of baptism, that, even when my understanding is convinced, it seems to me like a perversion of terms to call pouring baptism.

TEACHER. It is unquestionably difficult to rid the mind of early impressions. Nor, indeed, can we expect to do it instantly. The influence of erroneous views, once entertained, will be felt in the workings of the imagination, long after the higher powers of the mind have pronounced them false. But, my friend, did Homer pervert his own language, when he spoke of a lake *baptized* with the blood of a mouse? Did Plutarch pervert the word, when he called that a *baptized* bladder, which he said did not and could not go under water? If such writers could call the pouring of a liquid on a substance *baptism*, it is certainly arrogance in us moderns to oppose our fancy to their knowledge. And, furthermore, if this use of the word did not offend the taste of inspired men, if the apostle Paul did not scruple to call (Heb. ix. 10) the

typical cleansings of the Jewish economy, *baptisms*, (Lev. iv. 6; xvii. 6; Num. xix. 18; Lev. vii. 14; Num. xix. 21; Lev. xiv. 7, 51, &c.) when almost every case was performed by *sprinkling*, why should you feel any difficulty? Is not his authority to be relied on? Nay, if God himself speaks of the *outpourings* of his Spirit as *baptism*, and thereby teaches us that He is satisfied with this use of the term, why should you not be?

INQUIRER. With whatever confidence immersion has been pronounced to be the only meaning of the word *baptize*, the evidence certainly preponderates in your favor. Never could I exclude from the Lord's table Christian brethren, for venturing to use this word as God uses it! But must I understand you to hold that our Saviour has left the mode of baptism wholly undefined?

TEACHER. If the way of applying water in the rite constitutes the mode of baptism, he has left it undefined. But this is not the mode. *Religious baptism* is water applied religiously in the name of the Trinity. So much is essential—so much is defined. He who makes anything more essential to the ordinance, does it at his peril. He introduces an occasion of discord into the church of Christ. And by teaching for doctrines the commandments of men, he takes the responsibility of engendering strife and confusion in the house of God. To add to the commands of God, and to insist that our additions are God's commands, is as injurious to men and offensive to God, as to take away what he has commanded—as may be seen in the mammoth corruptions of the Romish church, which consist as much in additions as in subtractions.

INQUIRER. But may we not suppose that some one way is better than another? And is it not more significant to plunge the subject into the water?

TEACHER. That depends upon WHAT BAPTISM SIGNIFIES. And this brings up an important principle. If we can dis-

cover what is the thing signified by baptism, that will help us to determine the most *significant* way. And surely the Bible has not left this matter in darkness—for unless one knows what the rite signifies, he would not know what exercises of mind he should have when he presents himself for baptism; i. e. would not know how to obey the command to be baptized.

INQUIRER. This is a plain matter. If baptism can be shown to signify anything into which men are immersed, that would go far to prove immersion to be the way; and on the other hand, if it signifies any influences that are uniformly spoken of as poured out or sprinkled upon men, then pouring or sprinkling would be more significant. The type should correspond to the antitype.

TEACHER. *Baptism is an emblem of the work of the Holy Spirit on the human soul.* So Paul seems to teach, Eph. v. 25—"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water [i. e. baptism, for Christ has no other washing of water] by the word." Here was the sanctifying and the cleansing, the antitype and the type. Again—"According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." That is, we are saved by that regeneration, or sanctifying influence of the Spirit of God, of which the washing of water is an emblem. Again—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Here the washing of the body with pure water (or baptism, the only religious washing) is joined with the thing signified by it—a heart sprinkled or purified. Again—"The like figure whereunto, baptism, doth now save us, not the putting off the filth of the flesh, [i. e. not the mere outward cleansing by baptismal water,] but the answer of a good conscience,"—that is, our being purified, so that we live with a good conscience.

Again—"Except a man be born of water and of the Spirit, he cannot see the kingdom of God." Now why are water and the Spirit thus connected, if the water (i. e. baptism) be not an emblem of the Spirit? Surely the water is not a co-agent with the Spirit in the new birth. Again, here is a passage still more decisive. Acts xxii. 16—"Arise, be baptized, and wash away thy sins." How can baptism wash away sins? In no way, except it be as a symbol of washing, the thing to be proved.

Further—the work of the Holy Spirit is called baptism in many places, which any one may see for himself. And what can be more decisive? Prof. Stuart, on this subject, observes—"Under the ancient dispensation the rites were divided into two great classes, viz., *those significant of purification, and those significant of atonement for sin.* Nothing could be more appropriate than this. Man needed the one, and the other, in order to find acceptance with God: the one is the work of the Spirit, and the other of the Saviour who redeemed us by his blood. Is there any change in the *essential* conditions of salvation, under the new dispensation? None, we must answer. Are not the significant symbols, then, under the new dispensation, a summary of those which existed under the old? The belief of this spontaneously forces itself upon my mind. The work of the Spirit is still symbolized under the Gospel, and a Savior's blood is still represented—the one baptism signifies, the other is as plainly indicated by the Lord's Supper."

Our object is here to show, in brief, the close connection between the baptism of the Spirit and baptism with water, and that the one is a symbol of the other. Now if baptism by water is an emblem of baptism by the Spirit, we have only to look into the Bible and see in what way we are brought into contact with the influences of the Spirit? If we are currently represented as being put into the Spirit, or plunged into the Spirit, we concede the whole matter in question; and if, on

the other hand, the Spirit is currently said to be poured out upon us, or sprinkled upon us, then you must concede that pouring or sprinkling is the more *significant* way. We proceed, then, to quote some instances :—"I will pour water upon him that is thirsty, and floods upon the dry ground. I will *pour my Spirit* upon thy seed, and my blessing upon thine offspring"—Isa. 44. "Then will I sprinkle clean water upon you, and ye shall be clean; and I will put my Spirit within you, [not put you into my Spirit] and cause you to walk in my statutes." "I will pour out my Spirit upon all flesh"—Joel ii. 28. "Until the Spirit be poured out"—Isaiah xxxii. 15. "For I have poured out my Spirit"—Ezekiel xxxix. 29.

Next take some examples from the New Testament. John saw the Spirit descending, and lighting upon Jesus—Matt. iii. 16. The Holy Ghost *fell on* all them which heard the word; and Peter's friends "were astonished, because that on the Gentiles was poured out the gift of the Holy Ghost"—Acts x. "And as I began to speak, the Holy Ghost *fell on them*, as on us at the beginning; *then remembered I the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.*"

We have thus given a few specimens, to show that the Holy Ghost is said "to fall" upon men, to be "poured out" upon them. And it is in reference to this subject, that God promises "to sprinkle clean water upon us," and that his grace shall "come down as rain upon the mown grass, and as showers which water the earth." It is of no consequence, however, as to the point before us, whether these things are said in connection with baptism or not. They are brought simply to show in what manner the Scriptures speak of the communication of the Spirit's influences. Now, then, if the thing signified is uniformly represented as sprinkled, or poured out, upon the subject, that which signifies *it* may be pouring or sprinkling. Indeed, "it is by no means probable that God

should speak of his own operations one way, and symbolically represent them in a different way ; that he should promise to sprinkle or pour out his Spirit upon us, and to confirm this promise would command us to be plunged into water. There would be no analogy, in this case, between the promise and the seal ; and the discrepance would give rise to a confusion of ideas. This I conceive to be an argument of considerable force in favor of our mode of administering baptism, and an objection against immersion which cannot be easily evaded."

Dick. Theol.

CHAPTER III.

BURIAL WITH CHRIST. ITS IMPORT.

IN our last chapter we set forth the design of baptism, and showed conclusively that it is to represent the work of the Holy Spirit upon the soul, and that his influences are invariably represented as coming down, either sprinkled or poured, upon the subject. And the inquirer will recollect the admitted principle, that the type and antitype should correspond.

We are aware that Immersers make baptism to be a sign of fellowship with Christ in his burial, and to be the main design. This view they found upon two passages—Romans vi. and Colossians ii. 12. A glance at these passages, in their connection, will show that great difficulties, at least, stand in the way of this conclusion.

The first question is, whether these two passages more clearly teach that burial is the grand design, than those numerous passages which we have quoted teach that purification is the grand design. Let the inquirer look over those passages, and compare. And in this connection we will observe, that the two ideas of burial in a grave and purification by water are incongruous. *Both cannot be held.* Purity contrasts with the corruption and filth of the grave.

2. But supposing this difficulty surmounted, another presents itself. Before Immersers can draw their inference, it must be proved that the apostle in these passages refers to *water baptism*. Their whole argument rests on this assumption—and yet it is a mere assumption. And if it should turn out that the apostle means by baptism a spiritual purification,

(i. e. a spiritual baptism,) as most surely he does, then all semblance of an argument from these texts would vanish; for we have seen how spiritual baptism is performed.

3. This difficulty being surmounted, another comes. It is a question not so easily settled, as to what the likeness shall be. If the reader will turn to the passage, he will see that there is a comparison with death, with crucifixion, with burial, &c. Suppose we insist that baptism shall imitate the form of Christ's death, and not his burial, (for surely the two things are very distinct,) what would the Immersers say? Paul says, BAPTIZED INTO HIS DEATH; and if the passage is in any way decisive of the mode of water baptism—if this reasoning from it is conclusive—it concludes both ways: that baptism must imitate crucifixion, or at least, after the Papists' mode, bear the sign of the cross; and must also imitate his burial.

4. This difficulty being surmounted, another comes. How shall we baptize in a way to imitate a burial? Nations have various modes of burial, but in no case do they bury by thrusting the body through the soil. The common modes of burial are more like pouring or sprinkling. The body is placed in an open grave, and the earth is poured or sprinkled upon it. The classical emblem has been (*jactus pulveris*) a handful of earth tossed in the air. Our Episcopal friends represent a burial by sprinkling earth upon the coffin.

5. This difficulty being surmounted, another comes. If baptism must imitate the form of any burial, it must imitate that of Christ; and Christ was not buried in the common way. His body was not sunk in the ground, but merely laid away on a shelf in a chamber of an excavated rock.

These are some of the difficulties that meet any intelligent mind, on the first glance at the subject. In order to set this subject well before the mind, we will state *the true meaning of the apostle, and then point out the sources of the Immersers'*

error. The two passages are alike. Take the case in Romans: what is the drift of Paul's remarks? He is showing that the doctrines of grace do not warrant one to continue in sin, that grace may abound. He is attributing to the baptism of which he speaks, *effects which water baptism is inadequate to produce*. His main idea is, that such is the nature of a union with Christ,—a union brought about by the purification of the heart, i. e. spiritual baptism,—that to speak of those thus baptized continuing in sin, is as great a contradiction as to speak of a living dead man. "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Mark the effects which he attributes to the baptism of which he speaks. This baptism is followed *necessarily by death to sin*. It is not enough to say, such *ought to be* dead to sin; *the certainty* that they will be is essential to the argument. Indeed, the argument is good for nothing without ABSOLUTE CERTAINTY. Now does that certainty follow water baptism? Far from it. It follows spiritual baptism, and no other.

It is as if he had said—How shall they who have received spiritual baptism, (in other words, who have been brought into spiritual union with Christ,) continue in sin? They are united to Christ in his death to the world. Taking fire at the thought, he gives utterance to his feelings in a variety of strong expressions of the certainty of that death, and consequent insensibility to the inducements to continue in sin. "What is the effect of *natural* dissolution? Is it not the interruption of all our former appetites? What is the condition of a man buried? Does he hunger or thirst any more? Will beauty move his love? Will the tabret or the harp, the richest wines or the most luxuriant viands, entice him beyond the bounds of temperance? Load the coffin with gold, clothe the skeleton with scarlet and ermine; will this awaken his avarice, or will these elevate his pride? Surely, if the soul perceives at all the objects which surround her recent

dwelling, she perceives them but to recognise their utter vanity, and to feel that these are not the things which can any longer contribute to her happiness!" Such are *the effects* of that death to sin which follows a union with Christ; and in this sense the apostle says of true Christians, that they are crucified, dead, and buried.

The above remarks make it clear, that the passage in Romans refers to a *spiritual baptism* and purification, and can decide nothing as to the form in which water is to be applied.

The passage in Colossians still more clearly bears this meaning. Read it. "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead." Now here observe that the Colossians are said to have been circumcised in Christ, and to be buried with him in baptism, and in such a way, as to show that the circumcision and baptism refer to the same thing. That the circumcision imports a spiritual purification is certain; for it is a circumcision *made without hands, in putting off the body of sin*. And if the circumcision is a purification made without hands, most surely is the baptism one made without hands; for both are put in the same relations, and import the same thing. And, further, they are said to be buried with Christ in baptism, and then *risen* with him through faith of the operation of God. Now, *as is the burial, so is the resurrection*. If it is a literal burial in the water, the resurrection is a literal rising out of the water. But they had risen through faith of the operation of God. Yet persons immersed do not thus rise by faith. The passage then, by necessity, imports a death to sin, and a resurrection to newness of life; and has no reference to the outward application of water, and determines nothing as to the manner in which water should be applied.

Now, having given the true meaning of the apostle in these passages, we are prepared to examine the sources of the Immersers' error, touching them.

1. The first source of error is *the imagination*. The person has heard these words so frequently repeated at the immersion of individuals, that they have made an impression upon his mind, and he *fancies* some analogy between immersion and Christ's burial. Few are aware how much imagination has to do with this subject, and how much impression has been made by pictorial representations. And as error has been promoted in that way, may not the friends of truth learn a lesson as to their duty of securing the imagination on the side of truth? And why should not our children be taught, by arguments addressed to the eye, the analogy between the falling drops of water and the influences of the Spirit, which are represented as coming down like the rain upon the grass?

2. The second source of error is *a literal understanding of the apostle's language*. Now, if the *burying* is to be taken literally, so also the other phrases must be, such as death, crucified, planted, &c. Mark it, if the burial is literal, the death is literal also. If there must be a literal burial, there *must be a literal death!!!* Again, *the effects*, as we have already seen, are such as *water baptism* cannot produce. These brief hints are sufficient to satisfy every intelligent reader that the literal interpretation cannot be maintained.

3. Among those who admit a figurative sense, there is another source of error. The figure must have a basis; and some say, that, *unless it is founded on some outward form, it can have no basis*. Why use the figure *buried*, they ask, if the apostle had not in his mind's eye something which *looked* like burial? We answer: The mind, in framing figurative language, as frequently fixes on the *effects* produced, as upon any outward circumstance. For example, Cicero said of the conspiracy of Cataline, which he had crushed—"It is *dead*,

carried out, and buried." His mind in framing that figure was not upon a funeral, or a grave, or a burial; but upon the *effects* of the death, to wit, the utter cessation of all trouble from the conspiracy. So we say of a man condemned to the penitentiary for life, that he is dead to society, and buried. Why use that figure? It has nothing that *looks* like a burial for its basis. This also is based on certain effects resulting from death and burial. While bishop Butler was living in an obscure village, one inquired if he was dead. "No," another replied, "but he is *buried*." Why use that figure? Why not contend here that there was something in the author's eye that *looked* like a burial? The figure was based on one of the effects of a burial, in that he was forgotten by the world. By this time, the inquirer will see that figures of this kind may be used, without the most distant allusion to anything that *looks* like a burial.

Now then, when Paul said of Christians, that they were dead, buried, and crucified with Christ, it is easy to see that he had only certain *results* in his mind. He meant only to say, that as Christ, when buried, was insensible to this world, so are those, who are spiritually in union with him, dead to the inducements to continue in sin.

4. Another source of this error lies in taking *a part for the whole of the apostle's comparison in these texts*. The Immerser feels bound to imitate Christ in only one of the particulars of the figurative representation, while consistency would require him to go through and to make the form of his baptism correspond to all the other particulars. If the form of baptism must imitate the burial of Christ, much more must it be *a baptism into death*; for the text is even more strong in that particular. It says, "as many of us as were baptized into Jesus Christ, were baptized *into his death*." Now, the same rule that would require a literal burial, would require *a literal death*. And then, if in baptism we must imitate the form of Christ's burial, we must, for the same reason, imitate also

the form of his death ; that is, his crucifixion. We must not only be actually put to death before our burial, but we must be put to death on a cross, since the text lays even more stress on the crucifixion and the death, than it does on the burial. And to carry faithfully out this mode of interpreting the passage, our baptism must imitate not only the mode of burial, but also that of *planting* ; for the text also says, " we have been *planted* together in the likeness of his death." So we see the Immersers' error comes from fixing on one part of the comparison, and overlooking other parts quite as important.

5. Still another source of error is *a neglect of making the several parts of the comparison correspond with each other*. For instance, in the passage in Romans, the resurrection following the burial is a spiritual one ; a resurrection to " newness of life." Of course, the death and burial preceding must be a death and burial to sin, and not a burial under water. So in Colossians, the resurrection is a rising " through faith of the operation of God," and not through the strength of the baptizer's arm. And yet the Immerser fails to see that that should be a spiritual burial that goes before and corresponds with such a spiritual resurrection. He fails also to make the baptism and the circumcision, both representing one effect, to correspond with each other, as we have shown.

6. But the main source of error on this subject consists in *overlooking altogether the main design of the rite of baptism*. We have shown, in a former article, that its main design is, to represent the outpouring upon us of the purifying and the sanctifying influences of the Spirit. And though the Scriptures are so full on this point, as we have shown, yet Immersers are loth to allow this at all ; and if they do allow it, they will have it that the main design is to represent a burial. And yet, strange as it may seem, THE SCRIPTURES SAY NOTHING OF ANY SUCH DESIGN ; AND DO NOT EVEN HINT AT IT, unless these two passages contain the hint ; and these, as we

have shown beyond all ground for doubt, have no reference to water baptism at all.

Another source of error touching these passages consists in overlooking the fact, *that being buried cannot be made an act of duty; while receiving baptism supposes an act of obedience*; and supposes a mind apprehending the design of baptism, and recognising the truth symbolized by the rite; and at the time of receiving the rite surrendering the heart to the sway of that truth. Now if the rite imports our need of the purifying influence of the Holy Spirit—if it be the sign and seal of our surrender of ourselves to God in the covenant of grace, and receiving the seal of the Spirit of grace, the mind may well correspond with this design, in the act of receiving the rite. And even if it imported our *death* to sin, the spirit of obedience while receiving the rite might go forth in a surrender of ourselves to death, and in a pledge of dying to sin and living to God. But if the design is made to consist in a *burial*, the spirit of obedience cannot touch it. As one is supposed *to be dead before he is buried*, he cannot exercise obedience in submitting to a burial. Christ performed his highest act of obedience when he yielded to death on the cross; but he did no act of obedience when his corpse was taken and laid away in Joseph's family vault. The martyrs have put forth a glorious spirit of obedience, when they have yielded to the stroke of the executioner; but they had nothing to do in what concerned their corpses afterwards—they did *not obey in being buried*. The burial is supposed *to be wholly the act of others*; and in respect to it the person buried is wholly insensible. In what state of mind then must one receive the rite, in order to have his feelings at the time correspond to the design of the ordinance? If the posture and treatment of the body must imitate a burial, what, we ask, must be the exercises of mind in the mean time, in order to conform to this? and the answer should be—*none at all*; since the person buried has no consciousness of his burial.

Yet it is very essential, when we come to the sealing ordinances, that the mind work in harmony with the design of the ordinance. When we come to the Lord's table, we are required by faith to discern the Lord's body. And why is it not as important in baptism, that the mind fasten on the design of the ordinance, and feel the promptings of a holy obedience in correspondence with it? Yet if burial be that design, a spirit of obedience cannot reach it, unless we suppose the absurdity of being buried alive. This consideration of itself is sufficient to determine that the design of baptism is not that of burial.

So that the very first principle of the Immersers' theory, to wit, that baptism was designed to imitate a burial, is an assumption without a shadow of foundation. And not only has it a mere guess for its basis, and for its whole superstructure, but it involves the absurdity of supposing a spirit of obedience to animate a corpse in its burial.

It would protract this chapter to an inconvenient length, should we here commence the examination of the actual cases of baptism recorded in the New Testament, and show, as we intend, that **THERE IS NO CASE IN THE NEW TESTAMENT IN WHICH THE BAPTISM MIGHT NOT HAVE BEEN BY SPRINKLING OR POURING, AND MANY CASES IN WHICH IT COULD NOT HAVE BEEN BY IMMERSION.**

CHAPTER IV.

INQUIRER. Your remarks on those passages which speak of a burial with Christ by baptism, presented the subject in a light which was new to me. That the apostle is speaking of *spiritual baptism* is clear from this fact alone, that he represents it as bringing the soul into sympathy with Christ in his indifference to the world; *which effect does not follow water baptism*. Although this has been my opinion for some time, I have all along supposed that the figurative expression, "buried with Christ," must have its basis in something external, which looked like a burial. This I am now ready to confess was a childish fancy. We notice in Paul's writings a very frequent use of the figures of being dead, crucified, &c., in a way in which he could have had in his mind's eye only *an effect* of death, crucifixion, &c. And if any one will watch the workings of his mind when using this class of figures, I think he will be convinced, that the mind *generally* has before it some one or more of *the effects* of death, and *very rarely* anything which looks like a corpse, a funeral, or a grave. I remember that one of our missionaries, just as he was leaving his native shores never to return, said to a friend at parting, "I have buried my friends alive." Now evidently here was no allusion to any *external mode of burying*, but simply to *one effect* of being buried, viz., that he was never to see his friends again.

This all seems plain so far. And as this has been the main point with me, I see not but that I must admit that the Scriptures are far from making it clear that immersion is essential to baptism. But as you say that the Scriptures lay no great

stress upon the mode in which water is applied, would it not be best for all to practise immersion, in order to promote harmony among Christians, by meeting tender consciences on their own ground?

TEACHER. We have many serious objections to immersion, which we could state if it were necessary. True christian harmony never can be promoted by departing from a mode evidently scriptural, to adopt one which has originated in the fancy of minds morbidly inclined to lay an undue stress on an external rite. This method of harmonizing with those superstitiously inclined, gave rise to the corruptions of the Romish church. We object more to immersion than to any other mode of applying water, *because it is further from the main design of baptism*. The Scriptures, as we have seen, represent baptism as an emblem of purification by the influences of the Holy Spirit, which influences are uniformly described as *poured out upon us*. Now when the Scriptures invariably represent the spiritual influences as *sprinkled or poured upon the subject*, for us to *put the subject into the symbolic water*, would seem to be too great a departure from the scriptural mode. We object to immersion, *because it is a literal washing*. That is certainly the best symbol which strikes the mind at once as *merely a symbol*, and from its very simplicity compels it to pass beyond it to the thing signified. Not to multiply objections, we could not repeat our baptism to meet the demands of Immersers; nor could we apply the screws of close communion, and unchurch those of our brethren who should not see fit to go with us. So that, even if we should allow those who have not been baptized to be immersed, we could not harmonize with the exclusive principle of Immersers. This principle constitutes the very basis of their denominational existence. It is the ligament which binds them together. And you see it is one of very serious import and consequences.

INQUIRER. True—such a principle ought not to be adopted, but for imperious reasons. No one certainly can be justified

in adopting it, except on grounds which are set clear from every reasonable doubt.

TEACHER. How strange, then, appears their position, and how high the arrogance of their pretensions—how causeless the discords which they thrust into the house of God, when it is so evident that the entire basis and structure of their argument is composed of nothing but *guesses*!

INQUIRER. That is a strong expression.

TEACHER. But no more strong than true. When, for example, Immersers speak so confidently of the apostles immersing their converts, it is, to say the least, but a guess.

INQUIRER. But is it not more than a guess that John immersed his converts?

JOHN'S BAPTISM.

TEACHER. You are a little too fast. John was not one of *the apostles*, nor was his baptism the *Christian rite*. And here, by the way, you see that a guess lies *at the very foundation* of the Immerser's argument. In order to get the supposed benefit of John's practice, it is *guessed* that John's baptism was Christian baptism. And one single passage of Scripture spoils this guess at once. Paul at Ephesus, (Acts xix.) "finding certain disciples," said to them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." After some instructions, showing the different intent of John's baptism, "they were baptized in the name of the Lord Jesus." That the baptism which they received from John was not Christian baptism, appears from the fact that they *never had heard* of the Holy Ghost, and of course could not have been baptized in his name. And, furthermore, it is not to be supposed that John baptized in the name of Jesus, for he would

not have baptized Jesus in the name of Jesus. But to put the question beyond all doubt, *the apostle did not consider them as having received the Christian rite, as is evident from the fact that he baptized them.* It would be superfluous to give other reasons. Here is *Scripture* against a *guess*!

But suppose we give them the advantage of that guess, and, for the sake of argument, allow that John's baptism is to be taken as a guide for us:—how do they arrive at the *certainty* that he immersed? In every step of their argument they proceed by guesses. They say that he immersed, because the word baptize means to immerse, and nothing else. But we have already proved that this word has various shades of meaning, and does not define any particular way of applying water. Here then is one guess. They say that he immersed, because he went to the Jordan for this purpose. But were there *no other reasons* for resorting thither? If we could conceive of no necessity for his seeking some such place as the region about Jordan, except for the convenience of immersing, then the inference which Immersers draw from this circumstance would appear more plausible. On the other hand, *if there was an equal necessity for the selection of such a place, whether he baptized by affusion or immersion*, then this circumstance proves nothing in favor of any particular mode of baptism. Let us now examine the facts. John was a field preacher, and we read that he came *preaching* in the wilderness. *The immense multitudes that flocked together to hear him, made it necessary* for him to withdraw from the narrow streets of the cities, to the open country in the neighborhood of Jordan; and that, being the place of his preaching, would naturally be the place of his baptizing. You see, then, that *necessity* compelled him to select an open country, *for other purposes* than immersion. Who can say that those other purposes were not the sole cause of his withdrawing from the cities and villages? This is at least possible. And if it be only possible, the Immerser's *certainty* is instantly converted

into a *guess*. But we contend that it is highly probable. Nay, there are other circumstances connected with John's ministry, which we are bound to take into consideration, and which render the guess that he immersed perfectly incredible. We read that "there went out to him Jerusalem, and *all* Judea, and *all* the region round about Jordan, and *were baptized of him*." If in a papal country some new ceremony should come into vogue, attracting that absorbing interest which John's baptism did, few of the people would fail to rush forward with the multitude, to receive the advantage of it. *The Jews were even more disposed to value outward ceremonies than the Papists* It is therefore certain that immense multitudes flocked to John's baptism. The passage of Scripture which I have quoted, interpreted by the circumstances, cannot import less than 500,000. Suppose that he immersed one every minute—to have immersed 500,000, he must have stood breast high in the water, twelve hours every day, for nearly two whole years. But his ministry was little more than a year and a half, and during part of that time he was in prison! Where is the man, however, who could remain in the water twelve hours every day successively, for even one year? or where is the man who could immerse sixty persons an hour, for twelve hours in succession, and repeat the process every day for a year? We read (John x. 41) that "John did no miracle." But if John did this, his entire life was one prodigious miracle! Perhaps you may say that 500,000 are more, probably, than went out to him. Very well—take the smallest number which, in your opinion, the record will warrant, and you will not escape from this difficulty. When we consider the brief duration of John's ministry, the time he must necessarily have spent in preaching, his imprisonment, the time needed to recruit his exhausted bodily powers, the days of the year when he could not have immersed, &c., we are fully satisfied that he could not have immersed 80,000. It is, therefore, wholly incredible, that the immense multitudes which he baptized

could have been immersed. If he baptized, however, according to the custom of the priests, and took a bunch of hyssop and sprinkled the people as they passed him, he could have done it.

Now, viewing *all* the circumstances in the case, where is the *certainty* that John immersed? The confident assumption of Immersers in regard to his practice, is a guess against, to say the least, the strongest probability.

INQUIRER. But did not John baptize in Enon, because there was much water there?

TEACHER. It requires *one guess* to establish the conclusion that he went there *for the sake of immersing*. We say that there are *other and more probable reasons* why he chose that place. He would not need much water, or "many waters," i. e. many streams or springs of water, (as it is in the Greek,) for immersing. For that purpose, one stream would suffice. Why did he need *many* streams? why was it necessary for him to select a place watered with *many* springs? This is the question which presses upon us for an answer. Now it is certain that he could not have chosen such a place for immersion. The simple fact that the word is *plural*, (*many* streams or springs,) decides *this* point. One man could not immerse in *many* places at once, nor could he *need many* rivulets or springs for that purpose. Why, then, must this field preacher go to Enon, a place well supplied with springs? Because it was no easy matter to find water in that region, to accommodate the thousands that came to him, with their camels and other beasts. Enon, furnished with many springs, afforded rare conveniences for a camp-meeting, assembled to remain many days. So that, in whatever way he baptized, *there were other and more important reasons, for his selection of that place, than the convenience of immersing*.

INQUIRER. I see clearly, that to base the duty of immersion on such a foundation, is to base it on a guess. We surely cannot maintain that a man is influenced in the choice

of a spot by one particular reason, when *other and better reasons* are known to exist.

TEACHER. And when, too, that particular reason, as in this case, does not answer the question why he needed *many* springs or streams.

INQUIRER. Very true. But is there not a better foundation for the assumption that our Saviour was baptized by immersion?

CHRIST'S BAPTISM.

TEACHER. It requires *one guess* to reach the conclusion that Christ is our example in baptism. John's baptism was a *Jewish* rite, under the *old* dispensation. What have *we* to do with it? Before we can feel bound ourselves to follow Christ in the observance of a *Jewish* ceremony, or at liberty to impose any such duty upon others, we must have at least *some proof* that he *designed* this act for our imitation. But not the shadow of such proof exists. On the contrary, the guess of Immersers implies such a gross misconception of *the design* of our Saviour's baptism,—a misconception so plainly in the face of Scripture,—that when we hear them speak with so much confidence of "Jordan's floods," and of "following Christ into the water," we literally blush for them. *Christ's baptism was his introduction into the priest's office.* The Mosaic law required every priest, when thirty years of age, (Num. iv. 3, 23, 30, 35,) to be consecrated to their sacred work by being washed with water. (Lev. viii. 6.) As a symbol of the anointing of the Holy Spirit, they were also anointed with oil. Now mark the coincidences. When Jesus came to John, he was about thirty years old, (Luke iii. 21, 23,) and was just about entering upon his office as priest;—after baptism he was anointed by the descent of the Holy Ghost, and commenced immediately his public duties. The apostle Paul tells us, (Heb. v. 5,) that Christ did not glorify himself to be made a high priest, but he that said unto him, "Thou art

my Son; this day have I begotten thee." Here it is expressly said that *the Father glorified him by making him a high priest*, when he said, "Thou art my Son; this day have I begotten thee." And this was said at his baptism. (Matt. iii. 17.)

An examination of Scripture compels us, *either to admit that this was the design of Christ's baptism, or deny that he fulfilled all righteousness*. His words to John (Matt. iii. 15) imply that *some law then existing*, and which he was bound to fulfil, made it proper for him to be baptized. But what law? Not the law of *Christian baptism*, for the rite itself did not at that time exist. Not *the moral law*, for Christ was no sinner: and no violations of that code made it necessary for him to receive the baptism of repentance. To what law then did he refer? Unquestionably to *the ceremonial law*, which is nothing to us, but which he was born under, and bound to fulfil. There was something in that law, as his own words imply, which made it necessary for him to be baptized. To that law, therefore, we must go for instruction, if we would obtain scriptural views of *the design* of his baptism. Now in that code we find a statute requiring every priest to be consecrated by the washing of water; and as *this is the only statute in the code*, which made it necessary for him to be baptized, there is no room to doubt that this is the statute to which he referred. If he did not refer to this statute, he referred to nothing, and his reply to John was without any meaning whatever. And, furthermore, if he was not baptized in obedience to this statute, here was one statute which was not obeyed by him, and consequently he did not "fulfil all righteousness." We are, therefore, brought to this alternative, viz., either to admit that Christ our Priest was baptized in obedience to this statute, or to deny that he fulfilled all righteousness!

INQUIRER. These considerations convince me that your views in regard to *the design* of Christ's baptism are correct.

So far you have *Scripture* on your side, and Immersers nothing but *fancy*. It is really matter of wonder with me, that intelligent Christians can be so positive, where their premises are so perfectly fanciful, and where *Scripture* is so decidedly against them. But admitting your views in regard to the *design* of Christ's baptism, was he not immersed? And did not the apostles adopt the mode in which he was baptized?

TEACHER. On what do you base the certainty that he was immersed?

INQUIRER. We read that "when he was baptized he went up straightway out of the water."

TEACHER. Observe, this was something which Christ did *after his baptism*, and was no part of that ordinance. The assumption of Immersers is founded upon a mistake of the import of the preposition "*out of*." The true sense of the Greek preposition is *from*, not "*out of*;" and it marks the place from which he went up, without at all suggesting the idea that Jesus had been *in* the water. The following translation gives the exact meaning of the original,—"*he went up without delay from the water.*" Now what is there here so conclusive in favor of immersion? As John was preaching close by the Jordan, he would go of course to the river to baptize. And whether he performed the ceremony by immersion, sprinkling, or pouring, there was *an equal necessity for descending the banks to the stream, and of ascending the banks from the stream*. Shall that, therefore, which our Saviour *must* have done, whether he was baptized by immersion or affusion, be taken as proof that he was immersed? The Methodist elder sometimes stands in the river, and pours the water upon the heads or faces of his converts. John might have taken his station in the river, for convenience, as the number to be baptized was very great, and have administered the rite in the same way.

INQUIRER. I see that this circumstance leaves the manner of our Saviour's baptism an *uncertainty*;—but still is it not more *probable* that he was immersed?

TEACHER. Probabilities will not answer the Immersers any good purpose. Surely that exclusive principle, which unchurches two thirds of the disciples of Christ, can never be justified, on the ground of a slender probability. In this instance, however, probabilities are against them. There is in fact the greatest degree of certainty that *our Saviour was baptized by affusion*. We have already proved that his baptism was introductory to his priest's office. The ceremonial law required that the washing of the priests, (Lev. viii. 6,) when consecrated to their office, should be performed by sprinkling. (Num. viii. 7.) *According to the Scriptures*, therefore, Jesus, our Priest, was sprinkled.

INQUIRER. If his baptism was designed as his consecration to his priestly office, it is certainly more *scriptural* to believe that he was sprinkled. It would hardly benefit Immersers to appeal to Christ's example in this particular.

TEACHER. His example, so far as it touches the mode of baptism, is wholly in our favor. And if the apostles copied the mode in which he was baptized, we need go no farther for proof that they practised affusion or sprinkling.

As we are now about to leave John's baptism, carefully review the ground already travelled over, and in view of the argument thus far developed, decide whether *such a degree of certainty* belongs to the side of the question espoused by Immersers, that they can be justified in disowning numerous churches of Christ, and refusing to eat the Lord's Supper with thousands of their brethren in Christ, merely because they have not received the waters of baptism in their particular way!!!

Remember that this controversy touches more than the

simple question of immersion. It is frequently said to the young convert, by those who practise immersion, "Join us, and you will be sure to be right; if the way in which the water is applied is not essential, you will be right; and if it is essential, you will be right." But stop—there is a deception lurking here. If you join with immersers, you countenance *their exclusive principle*; and are you *sure* that *that* will be right? Are you sure that it will be pleasing to the great Head of the Church, for you to give the sanction of your example to a principle so contracted, so contrary to the spirit of the age, so withering to some of the best feelings of the regenerated heart—a principle which the light and the fire of an approaching day shall consume?

INQUIRER. I cannot but believe, that it is our Lord's will, that his table should be the place, where all his true followers should merge their minor differences in mutual love. It would seem as if this sacred spot should be common ground. To give this table a sectarian character, or to make it an occasion of strife, is confessedly, a very serious matter. *These are evils to be avoided if possible*; and, therefore, we must have *the most satisfactory proof* that we are acting in obedience to the commands of Christ, before we can lawfully embrace any principle manifestly tending to such results. Such proof I have not yet seen in favor of immersion. The evidence thus far preponderates on the opposite side.

TEACHER. We have the advantage of Immersers in this argument. They embrace an exclusive principle, on the ground that immersion is the only baptism. The burden of proof, therefore, is with them. They must prove *conclusively* that it is the *only* baptism. If there remains any room for *doubting* the conclusiveness of their argument, *it wholly fails*; for who can believe for a moment that he is bound to separate from his Christian brethren, to make the

Lord's table sectarian, and to countenance schisms, *so long as there exists a reasonable doubt whether the Lord requires him to do it?*

INQUIRER. True—very true. But I would inquire whether the cases of Christian baptism in the New Testament are not clearly in favor of immersion?



Cheron.

Philip and the Eunuch.

CHAPTER V.

CHRISTIAN BAPTISM—BAPTISM ON THE DAY OF PENTECOST.

TEACHER. I see that you very properly make a distinction between John's baptism and Christian baptism. But not to detain the subject, what example of apostolic baptism shall we first examine?

INQUIRER. If you please, the baptisms of the day of Pentecost.

TEACHER. Please read the account, (Acts ii.) and point out to me *the proof* that the converts were immersed. It is not found in any tendency of the apostles that way, for *they had been educated to regard sprinkling as sufficient for ceremonial purification*, and from early childhood had seen the leper, and the Levites, and indeed the vessels of the temple cleansed by sprinkling. Why should men so educated have deemed sprinkling or pouring an improper symbol of purification by the Spirit, under the gospel, especially when they could not have failed to notice that *their scriptures uniformly described his influence as poured out upon men?*

INQUIRER. If the influence of their Jewish education was not counteracted by some command of Christ, they baptized unquestionably by pouring or sprinkling. And that any such command was given to them, by the great Head of the Church, we are not obliged to believe without proof.

TEACHER. Do you find the proof that is needed in the Pentecostal baptisms?

INQUIRER. I admit that I see nothing which decides in

favor of immersion. The inspired record merely states that the converts were baptized: but it gives no intimation that they left the place where they were assembled; nor that those preparations were made, which the immersion of a promiscuous multitude, *consisting of males and females*, always renders necessary.

TEACHER. This is a most decisive case, my friend. against immersion. On that memorable occasion, in the same day, (Acts ii. 41,) about 3000 persons were baptized and added to the church. Among the converts were Parthians and Medes, and Egyptians, &c. (vs. 9—11.) The assumption that they were immersed is not only a pure guess, *but it hangs by a string of most absurd guesses:*

Consider the facts. The 3000 must have been baptized in Jerusalem, or in some other place.

If we suppose that they *were baptized in Jerusalem*, (the only supposition which the record warrants,) mountainous difficulties lie in the way of the Immersers' guess. These events took place during the Pentecost, or about the latter part of the month of May, in Palestine a time of drought. In that country, from the middle of April to the middle of September, it neither rains nor thunders. In the beginning of harvest, a cloud is occasionally seen in the morning but it vanishes away; and hence the beautiful allusion of Hosea, where he compares the goodness of Ephraim to the *morning cloud*. (Hosea vi. 4.) Now the brook Cedron was dry, *except in the rainy part* of the year; and, therefore, at this time the footman might have walked across its channel with unwet sandal. The city afforded no other brooks or stream suited to the purposes of immersion. If there were baths, the Jews would sooner have opened them to swine, than to the followers of the hated Nazarene. Where then did the apostles find *a convenient place* in Jerusalem, to immerse in one day 3000 converts? This question presents a serious difficulty. But this is not the only difficulty. Suppose the

apostles succeeded in obtaining a suitable place, how could they have immersed 3000 *in so short a time*? When the wonders of that memorable day began to attract notice, it was already nine o'clock. If we make some *little allowance* for prayers, preaching, conversation with the candidates, confessions of faith, and for making *the preparations which immersion, even on a much smaller scale, always demands*, it must have been *at least* four o'clock, P. M., before they could have commenced baptizing. To be satisfied that this is not an extravagant calculation, we need only to ask ourselves, how many hours would be found necessary by Immersers in this city (where every convenience is near at hand,) for making decent preparations for the immersion of 3000 people, strangers foreigners, suddenly converted? It would require miraculous despatch, to get through with all the essential preliminaries in less than half a day! Now the apostles had 250 persons each. If we suppose them to have continued immersing, without any cessation, and at the rate of one a minute, the day must have ended before their task was done! But there is still another difficulty. As the converts *were strangers, embracing both sexes*, where did they get changes of apparel? Who provided them with immersing gowns? Did they borrow them on the spot? Or if obliged to search Jerusalem, running hither and thither, for these conveniences, how much of the day did this consume? Or were they plunged all over in water without any change of raiment? Or did they expose their naked persons to one another, and to gazing spectators, and thus violate the natural sense of shame?

In view of these difficulties, what monstrous guesses are necessary on the part of Immersers! They must, in the first place, *guess* that the apostles immersed the 3000; and in order to maintain this guess, they must guess that they found a convenient stream or brook in Jerusalem for immersing this immense multitude, when, from the known geography and

climate of the country, it is evident that no such stream could have been found—or they must guess that they had access to baths, (when the very swine would sooner have gained admittance,) and guess that there were baths enough to accommodate 3000. And when they have guessed out a suitable place for immersion, they must guess that the apostles immersed 250 persons each, in a few hours, giving them at the same time all needful instruction—and guess that they changed their apparel in the open air, men and women; or guess that they were accommodated with dressing chambers; or guess that they stripped themselves, and exposed their naked persons *while going down to the water and coming from it*;—or guess that they were plunged just as they were, and went about after the ceremony with their garments cleaving to their skin, and dripping upon the pavement of the city!

But suppose they were baptized *in some other place*. Observe, this is itself a guess. *The inspired narrative gives no hint of their leaving the city, or even the place where they were assembled.* Such an army of converts leaving the city, is a circumstance which the historian could not have failed to notice. But what is gained by this guess? The nearest river (the Jordan) was distant more than 20 miles. As it was not a day of omnibuses and railroads, how could that promiscuous host have reached the river in time for the ceremony? *In whatever place* we suppose the immersing to have been performed, we have the same *guessing* as to a change of apparel, &c. &c. And *the farther we remove it from the city*, and from the scene of the apostles' preaching, the greater the difficulty *in regard to time*.

INQUIRER. I must confess that I am not prepared to embrace a supposition which hangs by such a string of guesses; and much less to consider others, who find it impossible to guess quite so much where the Scriptures give no favorable data, as aliens from the commonwealth of Israel, and as worthy of banishment from the Lord's table.

TEACHER. And yet, on this shadowy basis, Immersers claim the exclusive right to that table ! One of their ministers in this city, concluded a series of discourses, which he has recently been preaching on immersion, in the following strain : —“ I have a right to go to any evangelical church [meaning other than immersing churches] where the Lord’s table is spread, and partake of the symbols, and no man may lawfully forbid me ;—nay more ; I have a right to say to the communicants, you are intruders here ;—nay, more than this, I have a right to say to that minister who officiates at the table, Stand aside,—thou hast no right to administer this ordinance !” Such a peroration excites only our pity.

CHAPTER VI.

BAPTISM OF THE ETHIOPIAN EUNUCH—OF THE PHILIPPIAN JAILER—OF SAUL—OF CORNELIUS.

INQUIRER. Previous to this examination, I have attached much importance to the case of the baptism of the Ethiopian eunuch.

TEACHER. Please turn to that case, (Acts viii. 36,) and point out what you have considered as determining with certainty that he was immersed.

INQUIRER. I find that this case wears a new aspect ; for I really can find nothing in it, except that it is said that both Philip and the eunuch went into the water.

TEACHER. It may be well still to examine this point a little. Mark this, that the phrase "went down," &c., does not denote the baptismal act. They went down, both Philip and the eunuch, but both were not baptized. So that the going down was only a preparatory act, and the coming up out of the water was something done after the baptism, and not the baptism itself. *This is what they would have done, whether they baptized by affusion or immersion.*

You must take into view *the circumstances and customs of the country.* It is well known that Orientals were accustomed to step into the water on all occasions, whether of washing, or taking up water in their hands to drink, or the like. Their dress about their feet was such as not to hinder the custom, and their warm climate made it pleasant. As they were moving on in a journey, they came to "SOME WATER" [for that is the literal rendering.] For baptism they must go to the water ; as that could be done more conveniently than water

could be brought to them. It was also natural and agreeable to the habits of the people. Now the question is, whether their doing what they naturally would do to baptize by pouring, proves that they baptized *another way*, and by immersion? If there were no occasion for stepping into the water, except the convenience of immersion, there would be some force in the Immersers' inference. But when there was an actual necessity for going into the water, in order to baptize in *any way*, their going into it can be no proof that they baptized by immersion.

We have an actual occurrence, which capitally illustrates this point. A Methodist minister and an Immerser, a few weeks since, in Charlestown, were baptizing at the same time and place, by the water's side. The Immerser took his candidate, and while going down, said, "And they went down into the water, both Philip and the eunuch"—and after immersing him, he came out, saying by the way, "And they came up out of the water." Some of the spectators doubtless listened thus far, as to oracular proof of the necessity of immersion. Next the Methodist minister took his candidate, and *went down into the water*, repeating the same words—"And they went down into the water, both Philip and the eunuch," and then took water and *poured* it upon his candidate, (according to the frequent practice of that sect,) and *came up repeating*—"And they came up out of the water, both Philip and the eunuch." So it was seen that the words of Scripture were as pertinent to one case as the other, and that one may do all that Philip is said to have done, without immersing.

As the Immersers' argument rests so much on the fancied import of the words "into" and "out of," it may be proper here to introduce the testimony of Prof. Ripley, of the Newton Theological Seminary. In his note on Matt. iii. 16, he says:—"Out of the water—The preposition here translated "out of," has the more general signification of the word *from*; and would be suitable, whether the sacred writer meant to

say that Jesus came *out from* the water, i. e. from within the river to the shore; or, that he came *from* the water, i. e. retired from the bank of the river to another place. This preposition, then, in itself furnishes no decision in respect to the manner of the ordinance." Here is an Immerser's concession, that the preposition fixes nothing. But the verb [*avēle*, "went up"] does of itself settle the question. If immersion had been the way, that verb should have had the force of *emerge*. But it is incapable of such a meaning; and we challenge any one, out of the numerous instances of its use, to find one where it has this meaning.

INQUIRER. It is one of the plainest cases, that *it is impossible to make it certain that the eunuch was immersed*.

TEACHER. That is enough for our purpose. If the Bible has left the mode of applying water in *uncertainty*, no man has a right to require me to act as though it were *certain* that immersion is the mode. No one is justified in shutting me from the Lord's table, because my *guesses* as to the mode will not run in the same line with his. But *the probabilities are, in fact, against immersion in this case*. They took the first water which they found. It was no river; for if it was, the narrative would have said so. But it only says, they came to "*some water*," [*τι ὕδωρ*,] just as it would have said if it were the smallest quantity, and just as it would *not* have said if it were a river. Both geography and history show that it was not a river. Hierome, who lived several years at Jerusalem, and was well acquainted with the country, reports that about twenty miles from Jerusalem, in the road towards Hebron, there is a village called Bethsoron, near to which is a mountain, at the bottom or foot whereof is a spring, where the Acts of the Apostles relate that the Ethiopian was baptized by Philip. Eusebius reported the same. Beda, some hundred years afterwards, reported the said village then remaining, consenting with Eusebius and Hierome as to the baptism of the eunuch in the spring. A modern traveller, Sandys, men-

tions this passage by Bethesda, where he says—"We saw the fountain whose pleasant waters are forthwith drunk up by the earth that produced them. There they say Philip baptized the eunuch; whereupon it retains the name of the Ethiopian fountain."

Now on which side are the probabilities! Geography, history, tradition and the inspired narrative are silent as to any river existing where they were. But that there was this spring, or fountain, standing alone in a dry and desert land, we have this positive evidence. In view of all the facts of the case, see how much the Immerser has to rely on guesses for the substance of his argument from this case, so much quoted by him. He guesses that Philip immersed the eunuch; and to support this guess, he must guess again that there was a river where we know there was none. Then he must guess that the eunuch exposed his nakedness to Philip, and Philip exposed his nakedness to the eunuch—or he must guess that Philip, travelling on foot, had come provided with a change of garments, contrary to Christ's advice to his first missionaries, not to take two coats apiece—or he must guess that Philip went in for immersing with his only dress on.

INQUIRER. It seems clear, that either of these assumptions is a guess against probability. Besides, Philip was caught away "*immediately*" after the baptism; and it is not likely that he was caught away either naked or dripping wet, and set down in the streets of the city of Azotus; whence, we read, he went forth preaching the gospel. It is manifestly unjust to exclude one from the Lord's table because he cannot join in such a guess. But as this is an important case, can we not gather light from some other Scripture, which may indicate that Philip did or did not practise immersion?

TEACHER. Yes. The very passage which the eunuch was reading, Isa. lii. 15, says—"He shall *sprinkle* many nations."*

* The Hebrew word, *yazza*, translated shall sprinkle, occurs in several other passages, in which it can mean nothing else than sprinkle.

The eunuch was one of these many nations. This probably suggested a conversation on baptism, and led to his request to

For instance, Exodus xxix. 21: "And thou shalt take of the blood that is upon the altar and of the anointing oil and *sprinkle* it upon Aaron," &c. Lev. iv. 6: "And the priest shall dip his finger in the blood, and *sprinkle* of the blood seven times." Lev. v. 9: "And he shall *sprinkle* of the blood of the sin-offering upon the side of the altar." Lev. xiv. 7: "And he shall *sprinkle* upon him that is cleansed from the leprosy seven times." Indeed, aside from the Septuagint itself, we can get from no source any shadow of a warrant for translating it as the Septuagint has done. Michaelis gives the word in this passage the sense of *sprinkle*, and thus renders the phrase in Latin—"Sic adasperget gentes multas et validas."

The Rev. Dr. Jenks has favored us with the following note from Vitringa:

"Isa. lii. 15: 'So shall he sprinkle many nations.' This is a counterpart to the former clause, and exhibits the glorious state of the Messiah, as opposed to his humiliation. The Jews themselves confess and teach that the prophet here declares: 'As his degradation, or wretchedness and suffering, was in an extreme degree; in an equally extreme degree will be his exaltation;' forming thus a comparison between the two conditions.

"The Hebrew word here used has uniformly the meaning, in Scripture, of sprinkling. The idea is purely evangelical, to be alone explained by the mystery of the gospel, and economy of the kingdom of Jesus Christ, in this place of most easy and appropriate interpretation: which, that it should not be understood by the Jews,^a who study with a

"^a In a note, *Vitringa* reviews the opinions of *Grotius*, *L'Empercur*, *Abarbanel* and *Alex. More*, chiefly following the Septuagint, and giving the idea of 'affecting the nations with wonder,' or of 'scattering them,' and adds: 'As to the first opinion, is it probable? Why is darkness coveted, in the midst of light? As to the second, I say, that the version is absurd, whether you look at the idea, or the fact. The idea is uniformly given of a liquid (water or blood) with which a thing or person is sprinkled. Has this anything in common with the dispersion of enemies conquered in battle? As to the fact: did Jesus Christ disperse the nations he came to save? Did he not rather collect them?' *Abarbanel* is then quoted as referring to Isa. lxiii. 3, to sustain his opinion, and *Kimchi*, the father and son, explaining the passage in the sense of distilling, ascribed to language, thus of indoctrinating. [As *Moses*, 'my speech shall distill as the dew.'] Then he subjoins, 'Reader, lament with me, that the pure and chaste word of God should be exposed so much to the sport of human imagination, obscuring its glory and power: not indeed always because of igne-

be baptized. Having learned that Christ was to sprinkle many nations, he would not have been willing to be immersed,

diversified but fruitless effort to twist its meaning into something else, I do not wonder; but that Christian interpreters, and those who love the gospel, when they distinctly see that nothing can now be spoken more truly of CHRIST, nor more in agreement with his discipline, should yet assign other senses to the passage, I greatly wonder. Is it that we deny Isaiah to have been so perfectly illuminated by the Spirit, as to have fully unveiled the whole mystery of the gospel? God forbid! The next sentence will teach us, that *he saw* all that the history declares befel CHRIST JESUS, however paradoxical the events were. The sense of this passage is clear, plain, certain; that CHRIST JESUS will apply the virtue of the blood shed by him, as the Great High Priest of the house of God, to the purification of the consciences of many and great nations, and to their illumination and sanctification; and that he will afford them the justification obtained for them by his obedience unto blood, as he interprets his meaning afterwards, in ch. lviii. 11; but that these nations who believe in him shall receive the sign of this benefit, and profess their faith in *baptism*, to be instituted by the command of JESUS CHRIST, and to be administered by his apostles and servants—this baptism sealing to those who profess CHRIST, the same which was formerly signified by the various purifications, under the ancient economy, made by *washing* or *sprinkling*, for these modes are equivalent each to the other. So in Ezekiel, ch. xxxvi. 26: ‘And I will sprinkle clean water upon you, and ye shall be clean.’ But Peter, in his first epistle, ch. i. 2, and the apostle to the Hebrews, x. 22, xii. 24, use the very word sprinkle, and the phrase, sprinkling of the blood of CHRIST, which is the idea in Isaiah. For the word here rendered sprinkle, and which is used in Levit. iv. 6, and in Num. viii. 7, refers chiefly to the act of a high priest, who sprinkles upon the people the blood of a victim offered for them, in order to purify them: since to sprinkle anything with blood is to apply its virtue for purification. Compare Eph. v. 26, with Tit. ii. 14. Thus the glorifying of JESUS CHRIST among the Gentiles, given to him for an inheritance, was to begin. The justifi-

rance, for this might plead an excuse, after diligent efforts had been made; but because of prejudices arising from incredulity, or the wavering and unstable judgment of the multitude. It is *water*, here, which creates a difficulty with Jewish expositors, as they cannot make the *sprinkling* of it agree with any of their hypotheses. But why do Christians avoid the light that here shines!?

but would choose to follow the way of Christ, as foretold by Isaiah. We are well aware that Immersers, in their natural anxiety to evade the point of this argument, find fault with our translators for following the original Hebrew in this place, and not preferring the translation of the Seventy. But that evasion is insufficient.

INQUIRER. Your argument, if I understand it, does not depend on that allusion, while, if that allusion be indeed a prophecy of baptism, it brings decisive confirmation to it.

TEACHER. We will turn now to the baptism of the Philippian jailer, Acts xvi. 33. Where did it take place? Not in his own house—for we are told, that after the transaction he brought Paul and Silas into his house. If we follow the record, we find that it took place in the prison—where to suppose there was a bath, or other convenience for immersion, were against all probability. The narrative favors the supposition that the washing of the stripes and the baptism were done at the same place, and by water procured by similar means. And we shall not be condemned at the day of judgment, if we are shut out from the Lord's table for not being able to *guess* that there was a bath in that prison, or to *guess* that they resorted to it, when the record hints nothing of the kind. If we suppose that the jailer was baptized with a portion of the same water brought to wash the stripes, we have only one supposition, and that natural, simple, and favored by the narrative. But they who contend that he was immersed, must first *guess* that he was; and then prop up that guess by guessing again that there was a bath in prison, a luxury not usually granted to prisoners, especially by unmerciful pagans. And then they must guess that they left the inner prison and cation obtained by the Messiah was to be furnished and applied to them, for illumination, purification, righteousness, and life.

VITRINEA, in loco.

"It were well, perhaps, to ask, if the word 'sprinkle,' in this passage, had been 'immerse,' whether its authority would not have been final, in settling the mode.

W. J."

resorted to it—or they must guess that the jailer and his whole family, and Paul and Silas reeking with their wounds, went out at midnight to some river, expressly against the orders of the magistrate to the jailer to keep them safely. Now those who prefer to hang on such a string of guesses, may do it; but let them banish none from the Lord's table for not taking their guesses for holy writ.

INQUIRER. I suppose you would dispose of the case of the baptism of Saul much in the same way.

TEACHER. Not a circumstance in that case favors immersion, *but everything looks the other way, and shows that he received such a baptism as he might receive in the room where he was.* He was sick and weak. And all that is told us is, that while confined to his room, blind, faint, and fasting, Ananias on entering the house said to him—"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized." Now we have here one entire scene. The coming in of Ananias—the salutation—the removing of the blindness—his rising from his couch of sickness, and his baptism, are all one scene, occurring in the same time and place. These small particulars are given, and it is incredible that a circumstance so important as going out or carrying out a sick man for immersion is omitted. Indeed, where the Bible intimates no such thing, we have no right to say that they went out.

But to maintain his position, the Immerser must guess that there was a river or a bath near at hand—guess that a sick man rose from his couch, after eating or drinking nothing for three days, and was yet able to bear the fatigue of walking the distance to and fro, and the exposure of the immersion. And do such guesses comè near enough to certainty to justify the pernicious consequences of the close communion principle!

The next case is that of Cornelius, Acts x. Here is an entire absence of any intimation of immersion. Peter says—"Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" He does not ask—Can any man forbid us going to the river? but, can any one forbid water, to be brought and applied to their baptism on the spot? In his rehearsal of the affair to his brethren afterwards, he told them that as he began to preach, the Holy Ghost *fell on* [mark the expression] the Gentiles as on the Jews at the beginning. This called to mind, he says, the word of the Lord, how that he said—John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Here you see that the *pouring out* and the *falling on* of the Holy Ghost is called baptism, and reminded Peter of baptism. And Peter, being thus reminded of the *Lord's* baptism, would not go right away and baptize in a different way. And then he baptized "*with water*" [*υδαρι*, the dative of the instrument without a preposition] and not *in* the water. From an examination of the case, all the probabilities are against immersion. That there was immersion here, is a guess without a shadow of a foundation.

We have now examined all the passages which have any material bearing on the question. And we will here make two general remarks. (1.) The apostles were wont to baptize on the spot where the occasion for baptizing occurred. If they were in prison, they baptized in prison; if on a journey, they used the water by the way-side; if in a sick-room, they baptized there. And we never read of their going out to find a convenient place for immersing—a very singular fact if they always immersed. And neither do we ever read of a change of garments in baptizing. (2.) Those baptized were said to have been baptized not *in* but *with* water. The water is made the instrument with which, and not the element in which, they were baptized.

We will next state a few objections to immersion :

1. It does not so well agree with the main design and import of baptism—i. e. purifying by an influence poured out.

2. It does not harmonize with the simplicity of the Gospel.

3. It cannot be administered in all times and places where baptism is desirable.

4. It is often cumbrous and inconvenient.

5. It favors the Popish conceit of the efficacy of penance, in that it lays stress on overcoming the natural repugnance to such a mode, in the idea that in it consists the taking up of the cross.

6. It is indelicate. We are aware that the mention of this objection is taken with offence. Yet it is one which *ought to be urged*, and will have influence with serious and unbiassed minds. It violates a natural and healthful sense of propriety, for females to expose themselves in water, with and before the other sex. Though modesty forbids the statement of this objection in all its force, it is enough to say, that the sacrifice of female modesty, in a religious rite, is an offering not required at our hands.

These reasons, *since immersion is not commanded*, would of themselves lead us to seek some other mode.

CHAPTER VII.

CONCLUDING REMARKS.

THE suggestion which is frequently made, that one had better be immersed at any rate, "*for then he will be sure to be right,*" deserves some notice.

If by being right is meant the following of the scriptural mode, *one by being immersed will be sure to be wrong.* But the main objection to that suggestion is that it assumes that the question is only about the quantity of water needful to be applied; whereas the doctrine of the Immersers involves a principle, which sunders the union of the church, and divides the house of God against itself. It is not with you simply the question whether more or less water shall be used in your baptism. But if you are immersed, you must *adopt Immersers' principles*, to wit, that immersion only is baptism, and deny the baptism of all not immersed, and exclude them from the Lord's table. You must pronounce the act of your baptism in infancy a solemn farce, and trample on that covenant, which perhaps has been the cord of love, to bring you to Christ. Or, if you have not been baptized, and in that case prefer immersion, the inference is that you do it from principle, since that is not the mode which convenience suggests. And the principle on which you prefer it, is understood to be that another mode is not baptism. So that when you consent to be immersed, it is understood, unless some circumstances indicate the contrary, that you put your hand and seal to the avowal, that all churches, but those of Immersers, are walking disorderly, making an unauthorized use of Christian ordi-

nances, and are virtually intruding, with unhallowed feet, where Korah, Dathan, and Abiram went.

And you would not only unchurch a majority of the people of God, but *you would unchurch yourself and your immersing brethren*. For if immersion only is baptism, then the Immersers of this country have taken their baptism from the unbaptized! The first person immersed here was Roger Williams. He was originally a Pedobaptist, and was immersed by a layman, Ezekiel Holyman, and then he immersed Mr. Holyman, and the rest of his church. Most of the immersions which have since taken place in this country, trace their pedigree to these cases. But Mr. Williams soon made the discovery that he had unchurched himself, and frankly confessed to his church that he had misled them—and was not competent to administer baptism. And now what did he do? Did he go to one who had been baptized by immersion in a true line of apostolical succession? Alas, he knew of none such in the world! Learned man as he was, he could not find such a lineage of Immersers, though less learned men in later times pretend to find them! He was driven, by his views of consistency to his immersing principles, to declare that Christian ordinances had been lost, and there was no church in the world, and could not be, till other apostles should come, with miraculous powers. For the rest of his life, therefore, he separated from all churches. Disguise it as you may, this is the necessary result of the close communion immersing principle. So that, so far from being sure of being right, in adopting this principle, you are sure to be wrong; and avow a principle which makes all Christians wrong, and all churches no churches.

Close communion and immersion, as usually held, *are one and the same principle*. And the consent to be immersed, takes a fearful sweep. It by necessary consequence makes one an assailant of the peace and unity of the church. It compels him to deny the validity of the baptism of most pro-

fessing Christians, and to bring his own into serious question. It involves the necessity of holding that all Pedobaptist churches are no churches, and their ministers no ministers; and yet under such circumstances as compel most Immersers to waver in that denial. It compels one to take the ground that most of the Lord's children have no right to the Lord's table—that most of those who have spiritual communion with Christ, may not have sacramental communion with him—that most of those who feed on Christ, may not feed on the appointed emblems of him—that most of those destined to sit at the marriage-supper of the Lamb, must be driven from the sacramental supper.

If you become an Immerser, you also take up a principle *that wars against Christian love*. The Immerser claims credit for consistency to his principles, in proportion as he drives the war of extermination against all other sects, which in his esteem are no churches of Christ. Though few Immersers fully act out their principles in this particular, this principle has given their sect a character, which is generally allowed to be, above all others, given to proselytism. The most odious forms and measures of proselyting have their justification in the close communion principle, which makes all other churches no churches. If one pronounces all Pedobaptists aliens from the commonwealth of Israel, and strangers to the covenants of promise—unbaptized, unfit to come to the Lord's table—if one feels prompted to use measures of proselyting, from which most others would shrink, to build his sect on the ruins of others—if he more than insinuates, where he may do it successfully, that one must be immersed or be damned, and thus carries his point by overmastering the fears of the weak and confiding—if one feels bound to do what Balaam dared not do, and pronounce accursed whom God has not cursed, he retreats behind his principle of immersion. Consistency to that requires it all. But that must be a pernicious principle, that engenders such pernicious

consequences. Is one so sure of being right if he adopts it?

Then *what practical advantage does this principle offer*, to compensate for all its evil. Does it give us better hopes of heaven? Does it lead to the formation of better Christian character? Does it foster a higher spirit of obedience? These are questions touching matters of fact, which each one can answer for himself. Were we to test the matter by reference to the cause of Foreign Missions, we might, in one particular, get tangible results. The Immersers claim to be the largest denomination in the United States; of course it must be larger than that of the Congregationalists, together with that portion of the Presbyterians which sustain the American Board of Missions. Yet how do the two boards compare? The Immersers' board raises and expends but about one fifth as much annually, as does that of the "unbaptized" Congregationalists and Presbyterians. If the spirit of benevolence is any test of principle, we see in this particular no advantage from immersion.

Or does immersion show its superior advantages, *in its influence on civil society*? We take you to Rhode Island, a community whose infancy was cradled by the immersing principle. Its institutions and the early formation of its character were about as much affected by that principle, as the institutions and character of Massachusetts and Connecticut were affected by the contrary principle. And, to say the least, no powerful persuasive to immersion comes from Rhode Island.

But it is said, that Immersers have been prosperous and successful; and this is drawn into an argument in defence of their principle. What desirable prosperity they have had, however, may be more owing to the cardinal principles of the gospel in their hands than to their use of this party-shibboleth. Yet success in building up a sect is a doubtful test of the distinctive principles of that sect. For Papists and Mormons

might use such an argument to good effect. All other things being equal, success in *building* a sect, should be in some proportion to exertions *made*; and if the exertions of Immersers to enlist recruits from other sects, outstrip those of all others, should not their success be in some proportion to their efforts?

They have also had special advantage for gathering the lambs from Pedobaptist flocks. A public sentiment has greatly prevailed among Congregationalists against publicly discussing the Immersers' errors; and indeed against all efforts, even for self-defence, against proselytism. A large class among us are ready to frown upon all efforts of the kind. Their disgust at the proselytism of the Immersers, has made them over-scrupulous, lest we should imbibe their spirit, in attempting a defence against them. This has in a great measure paralyzed efforts on our part, and given Immersers an advantage which they have not been slow to use. But Immersers have no clogs of this sort. Who ever heard of an Immerser reproved by Immersers for defending the principles of his sect—or even for furious onsets on other sects?

This difference leads to another. By this state of things it has come about that most Immersing ministers, however deficient in other particulars, have concentrated their main strength on the subject of baptism; and so have their argument at their tongue's end, and (what is more important) are familiar with all the little tactics of proselytism. But Pedobaptist ministers, taught to feel that they have less use for thorough knowledge on this subject, are in a way to cultivate that knowledge less. It is felt to be more important to preach so as to convert sinners, than to preach so as to prevent their running into Anabaptism. And because they have thus felt and acted, Immersers have seized on the fact, as an occasion to represent that Pedobaptists, generally, do not understand the subject; and have not examined it—and do so

and so merely because their fathers did : and whatever show of truth they are able to throw around this representation, is very useful to their sinister purpose. Hence, too, it is often, and with great confidence asserted, among Immersers, that Pedobaptist ministers are not sincere in their belief. There is, indeed, good reason for believing that the more general idea of Immersers, as to us, is, that we practise Pedobaptism, and refuse immersion, against the convictions of our judgment and conscience. This persuasion, so potent for popular effect, has originated partly, perhaps, from the proselyting industry of the others, and partly from our comparative indifference as to defending our principles. Our fear to err on the side of proselytism, has been construed into a disbelief of our principles, and an impression, highly mischievous, has been produced. Our ministers have been made to feel that it is next to a sin to resist aggressive efforts, and show any zeal in attachment to our distinctive principles. Some of our writers on the subject, from a desire to show a generous and liberal spirit, have made unwarrantable concessions. Preaching on the subject has been too much discouraged. In revivals of religion, ministers have given place to the grossest proselyting efforts, fearing to check the revival by restraining them. With all these advantages and exertions, the wonder is, that Immersers have not made more progress than they have.

If our principles are worth defending, public sentiment among us should be so far correct as to allow of the labor of defence, and not to go into spasms at the occurrence of "CONTROVERSY" on the subject. Our ministers, also, must make themselves familiar with the points of the argument, and the best modes of presenting them. It is not sufficient that they study the subject enough to satisfy their own minds. It is their duty to preserve their people from being seduced into a pernicious error ; and for this purpose they need to understand not only the truth, but also all the tactics by

which the truth is assailed. Disagreeable as the duty may be, he is an unfaithful servant who, in this day, shrinks from it. Private Christians, too, have duties in relation to this subject, the nature of which may be learned from the shape of the efforts put forth by many of the members of immersing churches; and, uncongenial as they are, these duties must be done, unless we are willing to suffer "the way of truth to be evil spoken of."

THE BAPTISMAL QUESTION.—A REVIEW OF THE REV. MESSRS. COOKE AND TOWNE'S HINTS TO AN INQUIRER ON THE SUBJECT OF BAPTISM. BY WILLIAM HAGUE, PASTOR OF THE FEDERAL STREET BAPTIST CHURCH.—BOSTON: GOULD, KENDALL & LINCOLN, 59 WASHINGTON STREET. 1842.

ADVERTISEMENT.—The pamphlet to which I have here furnished a Reply, was issued yesterday. On Saturday last, I first saw public notice given of the republication in this form of some numbers from the columns of the "Puritan." Of those numbers I had heard, but had not read them. A friend sent them to me; I read them on that day, and have this week prepared an answer. I mention this to show the reason of my noticing only one of the two authors, whose names are on the pamphlet before me. It having been publicly announced that the Rev. Mr. Towne was the sole author, I wrote under that impression. I have chosen to refer to him alone moreover, because I should not have noticed the book at all, had I not learned that it was from the pen of one of our city pastors; and as the matter now stands before the public, he is as responsible for one part of the production as the other.

BULFINCH STREET,
Thursday, May 26, 1842. }

REVIEW.—There is one feature of this pamphlet which will certainly be pleasing to every reader; that is, the tone of sincerity which animates it. The author writes like one who not only feels an interest in his subject, but also a conviction of the truth of his own statements. He takes a clear and decided position, and risks his whole cause upon a single issue. This we like. It is coming to the point. It exhibits the manliness inspired by sincere belief. It is true, here and there, we are forced to pause, and ask, "Is it possible for an intelligent Christian and scholar to believe this?" Yet the language and spirit of the whole production set the question aside, and lead us to the conclusion that he has written from his heart as well as his intellect; that he "believes, and therefore speaks."

It is not for the sake of paying a compliment, that we make this remark, but because we are really pleased, when commencing a discussion, to feel that we have to do with a sincere man. It is not always so. In reading controversial writings, one's feelings are often ruffled by the impression constantly recurring, that this or that is said merely for effect, and rather from the spirit of "partiality and hypocrisy," than a deep conviction of its justness. We are aware that a man may be sincere in defending error as well as truth; and that when through inadvertence, or prejudice of education, or want of sufficient knowledge, he has adopted one wrong principle, it may lead him into a thousand absurdities, yet it smooths the path of controversy, to believe that you have an honest opponent. Frail as Mr. Towne's argument really is, untenable as his position appears to be when sound philology pours its light around it, he undoubtedly thinks it strong; and if he venture forth into this field of discussion with a bolder step and an air of greater confidence than many of his predecessors, it is because he sees less clearly than they the difficulties which are before him, and the perils which beset his path. A man's confidence that he is right, sometimes arises from the limitation of his views.

Nevertheless, it must be admitted that this exhibition of a sincerity of belief, is blended with a strong glow of denominational antipathy. This appears at the outset, in refusing to apply to the Baptists the name by which they are usually designated. The reason assigned for this is, that it would imply a concession that they alone properly baptize. Hence, he insists on calling them "Immersers." Now this denotes a morbid state of mind, which would be very likely to bias his judgment, and unfit him for an impartial investigation. He, who cannot give to a denomination of Christians the name by which they have been long known in a community, and among different nations, is ill prepared to do justice to their cause. If such a mode of attack were followed out, the mouths of different sects would be filled with contemptuous epithets. With equal reason, the Baptists might say, we will not call the Congregationalists by the name which they have assumed, for we also are Congregationalists; and to do so, would imply a concession that they have an exclusive right to the name.

With the same reason we might say it of the Independents in England; as if yielding the name, implied that all other churches were in a state of subjection to a hierarchy. Just so too we might refuse to speak of the Episcopalians by their usual designation, on the ground that it involved a concession that they alone have bishops; and believing that in the scriptural sense, we have bishops as well as they, we might insist on calling them Diocesans. But what would be the consequence of all this? Nothing but strife, bitterness and mutual disrespect. Let us have nothing to do with such childish bickering. The apostle Peter places the practice of courtesy in the list of Christian duties; and if we have aught of its spirit, we will yield to each denomination the name by which it is usually known, and beware how we "strive about words to no profit."

With Mr. Towne's "preliminary thoughts," we think the Baptists will cordially agree. He says, "a divine simplicity characterizes the New Testament institution, and it is contrary to the genius of the gospel, to lay great stress on outward rites. It rather invites the main solicitudes upon ordering the heart and life." In such a sentiment, it might be expected that the Baptists would heartily accord, since they have long been distinguished for maintaining the SPIRITUALITY of the Christian religion, and showing that none have a right to baptism at all, until they have repented of sin, and yielded their hearts to God. For this they have been persecuted for ages past in Europe. In the reign of Henry VIII., as Bishop Burnet tells us, a national creed was issued, approved by "the whole clergy of the realm," declaring that "infants must needs be christened, because they be born in original sin, which cannot be remitted without baptism, whereby they receive the Holy Ghost." The Baptists of that day could not assent to this, but defended the doctrine of infant salvation in all its breadth, and were exposed to the censure of all the Pedobaptists of England, for declaring that there is no difference "between the infant of a Christian and a Turk," but that both might be saved without baptism.

Equally ready am I to assent to another preliminary remark, that the gospel does not "lay stress on the *mode* of an external rite." I have never contended for any particular *mode* of baptism, but for the rite itself; for that which is essential to its very nature; for that which the word used in the commission of our Lord positively enjoins. If sprinkling were a mode of baptism, I should never think of practising immersion. It would be a gross absurdity to do it, and a sin to urge it on the conscience of a Christian convert, if sprinkling a few drops of water on the forehead, would really meet the demand of the word in the baptismal statute. If the word *baptizo* in the Greek Testament does not denote the act of immersion, or dipping, in *distinction from other modes of applying* a liquid, the foundation of the Baptist argument is not laid in solid rock, but on a shifting quicksand. I am glad therefore that Mr. Towne has defined his position so clearly as he has done, in declaring that the word *baptizo* does not denote any particular use of water, but all possible ways in which it can be applied; that in the New Testament it evidently means to sprinkle; and, (to quote his phrase with all the emphasis with which he has printed it,) "THERE IS NOT THE SLIGHTEST GROUND TO SUPPOSE THAT ANY INSPIRED MINISTER EVER BAPTIZED BY IMMERSION." Let him make this clear on the same principles on which we ascertain the meaning of other words in the English or any other language in the world, and I pledge myself at once to abjure immersion forever, and to receive sprinkling at his hand.

MEANING OF THE WORD.

It is evident at a glance, that the turning point in this controversy is the meaning of the Greek word *baptizo*, which stands in our Bibles with an English termination. The circumstances connected with the administration of the rite, the places chosen, such as Jordan and Enon, the force of the Greek prepositions *eis* and *ek*, which express a descent *into* and a rising up *out of* the water as definitely as any prepositions in the Greek language can do it; are all strongly corroborative of our position that the act of baptism denoted by the term in Christ's commission, is properly and adequately translated into English by the word *immersion* which comes from the Latin, or by the word *dipping* of Anglo-Saxon origin. Nevertheless, if it can be clearly proved beforehand

that the active verb *baptizo*, the name of an action, is, when used with reference to water, so indeterminate as not to denote any particular kind of action, but rather all possible modes of use of which water is susceptible, from that of a single drop to an ocean, then it follows,—that however much of doubt the circumstances and prepositions might occasion to tender consciences, the baptismal law from the lips of Christ, contained in the commission, presents a great variety of modes to the choice of the individual, or leaves it, as the Pope of Rome would say, to be determined by *church authority*. The common sense of mankind, has always determined that the language of law should be definite; but this supposition attributes to the great Legislator of the church, language the most vague and indeterminate. The main question is, whether the word used by Christ, to enjoin baptism, in the last exercise of his legislation on earth, in giving that commission which is binding “to the end of the world,” denotes a *specific* act or not. If it does not, then there is no *law* which certainly holds us to immersion, or defines what act the Saviour meant, whether it were the application of water to the head or the feet, the face or the hands. If it does, then all objections drawn from supposed difficulties, or improbabilities, or from the greater convenience of sprinkling, are no more to be regarded as arguments, than those questions which skeptics sometimes ask in order to throw discredit on the very letter and spirit of revelation.

Now this great question, “What sort of action does the word *baptizo* denote?” Mr. Towne approaches in a very curious way. It is worth while to mark it well, to see how sophistry may lead captive a confiding reader. He says, “All agree that baptism is water applied by a proper person to a proper person in the name of the Trinity. This much is fixed and settled.” This broad, vague definition of baptism is very unscholarlike in a discussion where the meaning of the chief term is to be settled. Baptism is the name of some kind of action or other, and has nothing to do in itself considered with the character of the administrator or the subject, the invocation of the Trinity, or any particular element, whether it be oil or wine, or blood or water. After the meaning of the term is settled, then if the question should arise, what is involved in the performance of the *Christian institute* of baptism, the above quotation would be a just reply. What would be thought of the philology of a Jew, if he were asked, what is the meaning of the word sprinkle, and he should reply, it denotes the striking of the blood of a lamb, upon the door posts of a house by a proper person at a proper time, to commemorate a great deliverance? This would be a queer definition of a word which is the name of an action, but would do very well as an answer to another question, namely, “what is involved in God’s *ordinance* of passover sprinkling?” Yet Mr. T. goes on to say, “You will settle it therefore whether immersion alone, is baptism at all. If I fall from a ship’s side and am thoroughly immersed—is that baptism? No. Or if men immerse me by force—is that baptism? No. Or if I am immersed by my own consent, but not in the name of the Trinity—is that baptism? No. Well then, neither immersion, nor the use of water in any way is baptism; **WHICH IS SOMETHING MORE.**” p. 6. Now what absurdity is here! Why, if baptism be immersing, and especially if it be any application of water, then all this is baptism, though not *Christ’s ordinance* of baptism. In the very same chapter he speaks of the pharisaic washings of hands, cups and couches, as real baptism, in the New Testament use of the term. And so they were, as we shall show, though not Christ’s ordinance. Whence arises this confusion? whence this effort to confound the name of an action, with all the circumstances of an ordinance? Evidently from a disposition to lead the inquirer’s mind away from the point at issue, and to get scope enough to put into the word, *baptizo*, all that vast variety of meaning which will subject the Saviour’s rite to the caprice of every applicant, and give the dignity of its name to every way of applying water which the human imagination may suggest.

This is evident from the terms in which Mr. T. announces the ultimate conclusion at which he thinks he has arrived. “If the word therefore denotes the application of water in divers ways, it is indeterminate, like our word *wash*, and does not define any one way in which the water shall be applied in the religious rite. This conclusion is immovable. We have sustained it by a multitude of

examples cited before; and that all lexicographers concur in it, no intelligent Immerser will deny."

NOW THIS IS THE VERY THING WHICH I DO DENY. Here is a question of fact: Do all the lexicographers agree in saying that the word is indeterminate? I aver that the standard lexicographers of every country where Greek literature is studied, agree in saying just the contrary in their lexicons. If Mr. Towne has had private communications from any of them, reversing what they have printed, let him produce the documents or testimony. But if the question is to be settled by an appeal to the books, the proofs are now before my eyes. My assertion is, that the words *bapto* and *baptizo*, (which are, as Mr. T. observes, both from one root and so nearly identical in meaning as to allow our speaking of them as one word,) are determinate as to mode, and in this the lexicographers generally agree.

The first authority which I will produce is one which might be expected above all others to support Mr. Towne's position—the Lexicon of the New Testament, by Dr. Robinson, Professor of Sacred Literature in the Theological Seminary at Andover. I quote him first, because his work contains English definitions, and is accessible to those who wish to consult it. Turn to the word *bapto*. The first meaning which occurs, is "to dip in, to immerse." The first example to illustrate this meaning, is John xlii. 26, where Jesus is represented as using the word to designate the act of dipping the sop into the dish before giving it to Judas. The next example is Leviticus iv. 6, where the Septuagint has this term. It is worthy of particular notice by the reader of the Bible, because the three words, *dip*, *sprinkle* and *pour* are brought into close connection. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord; and (verse 7,) shall pour all the blood of the bullock at the bottom of the altar." Here are three different actions expressed by their three appropriate names, and yet Mr. Towne would have us believe that the first word (*bapto*) means the same thing as the other two! Could any thing be more absurd? This quotation of itself shows that the first word is determinate as to mode.

The second and last meaning in Robinson's Lexicon under *bapto*, is thus marked: "(b) by impl. to tinge, to dye." That abbreviated word, denoting "by implication," is very important in this case, and involves the principle which Mr. T. from first to last has overlooked, and by overlooking it, he misunderstands the lexicons, and his philology is entirely confounded. The word *bapto* indeed means to dye, but then it is by IMPLICATION. And why by implication? Because if any thing be dipped or baptized in coloring matter, staining, tinging, or dyeing is the effect. The first example to illustrate this meaning is Revelations xix. 13; a vesture dipped in blood. The word which the lexicographer has brought to prove that *bapto* means to dye is in the New Testament translated *dipped*. When therefore *bapto* means staining or dyeing, it only implies it, and denotes that it is performed by dipping instead of any other way. This indeed is the usual way of dyeing, as any one knows who has visited a dye-house. It is obvious too that a thing may be colored by being sprinkled, but *bapto* does not designate that act, and could never be used in connection with it in a literal sense, unless it were to express the idea that the substance had become thoroughly drenched, or as wet as if it had been dipped.

The principle here developed in relation to *bapto*, applies of course to *baptizo*. There is not a lexicon in the world, which does not give as the primary, the leading meaning, under *baptizo*, "to immerse, to sink, to submerge, dip or plunge, either two or all of them. And if to dye, stain, wash, or cleanse, is added, it is as we have just seen, by implication. Having now examined again, the celebrated lexicon of Scapula, I will here present all the meanings under *baptizo*: merge—immerse, (used in regard to those things which, for the sake of dyeing or washing, we immerse in water.) Likewise, merge—submerge, overwhelm with water. Also, *wash off—lave*. He then adds, that it is applied by Christians to the rite of initiation into the church. Now here are all the meanings given to the word by one of the most celebrated lexicons in Europe. First, the primary, specific meaning, and then, in a parenthesis, the exclusion of any meaning more general, limiting its application to those cases of dyeing and washing, where for the sake of washing or dyeing, the thing is

immersed. A like parenthesis occurs under *bapto*. *Mergo*, immergo—*Item tingo*, (quod fit immergendo;) that is, in English, merge, immerse, likewise dye, (which is done by immersing.) The lexicon of Scapula is authority over the learned world, and if *baptizo* means to pour and sprinkle, why are not those significations to be found here?

I have open before me another lexicon with English definitions, and will proceed to quote *all* those which occur under *baptizo*. It is Donnegan's, edited by Prof. Patton, of Princeton College, and may be found easily at the bookstores. *Baptizo*, to immerse repeatedly into a liquid, to submerge—to soak thoroughly—to saturate; hence, to drench with wine. Metaphorically, to confound totally,—to dip in a vessel and draw. Pass. Perf., to be immersed. There are no more, and yet Mr. Towne declares that he has proved the word to mean pouring and sprinkling, as well as immersion, and that in this indeterminate character of it, all the lexicographers are agreed! Surely, it required courage to make that assertion. I lay no claim to such bravery.

This principle that *baptizo* has a specific signification, and therefore means to wet, wash, or cleanse only by implication, thus "*by its own force*" determining the way of applying water, is clearly set forth by those three great lexicographers of the New Testament, Schleusner, Wahl and Bretschneider, the last of whom says in his *Theology*, Part II. 673, "An entire immersion belongs to the nature of baptism." The same remark applies to Hedericus, Stephens, Suicer, Passow and Rost.

Moreover, we may cite many cases in which the word *baptizo*, by its own force, must determine the meaning of the sentence, and if it have not a specific signification, the sentence has no sense. For instance, Gr., *baptetai ē naus*, the ship is baptized. Now the lexicons agree in saying that this means, the ship is submerged, or sinks. (See Donnegan and others.) Now if *baptizo* denotes *any way* of applying water, who can tell what happened to the ship? Such phrases occur in history, as may be seen in Polybius and Xenophon; but according to this philology, which I reprobate and pronounce entirely false, no one could tell whether the writer meant to say that the dew fell upon the vessel, or that the spray dashed over the prow, or that she was wet by a shower of rain, or that the sailors cleansed the deck, or that she sprung aleak, or that the waves washed the sides, or that she was launched, or that she was purified by some ceremony. Here order is turned into confusion.

Josephus, (Antiq. 9, 10, 2,) speaking of Jonah in the storm on his voyage to Tarshish, says the seamen would not throw him overboard, until the vessel was about to sink, or be baptized. Here the word in question by its own force determines the sense.

Again, how void of sense is this passage in Strabo, Lib. 16, unless the word before us has the character we assign to it. Speaking of the lake Sirbon, he says the bitumen floats on the surface, because of the nature of the water, which does not admit of diving, nor can any one who enters it be baptized, (or sink,) but is borne up.

I could fill pages with such citations, if it were necessary or desirable, showing that if the word does not *determine* mode, there is no clue to the author's meaning. But then it may be asked, what is to be done with those examples, which Mr. T. says, prove that *bapto* means to pour or sprinkle? Let us take them up, and see whether they sustain his assertion, or prove an extreme eagerness to force on the word a meaning which does not necessarily belong to it.

In his first example from Callimachus, he says the word *baptize*, means to "*draw up*." "To-day, ye bearers of water baptize none"—that is "draw up none." Now here the word has its usual meaning, "dip." The phrase is "*mē baptete*." "To-day, ye bearers of water, dip not," that is, your pitchers in the river Inachus. Just so Aristotle says, (Quæst. Mechan. c. 29,) "the bucket must first be dipped—*bapsai*—and then draw up." Hence Donnegan's Lexicon says, under *Bapto*, "to draw out water *by dipping* a vessel into it." Yet Mr. T. says, this example proves that *bapto* has a meaning short of immersion! It reminds me of the saying of a celebrated logician: "How few there are who know when a thing is proved!"

His next example is from Hippocrates, who, speaking of a certain liquid,

says, "when it *drops* upon the garments, they are dyed, (baptized.)" Mr. T.'s comment is, "observe, the dropping of the liquid is called baptism." To which I reply, "Observe, the dropping of the liquid is called—dropping; but the *effect* of the process, which was to make a garment look as if it had been dipped in coloring matter, is designated by a word, which by *implication* means to dye, as all lexicographers agree." To illustrate the fallacy of Mr. Towne's criticism, let us suppose for a moment that he were a Greek, studying English, and wished to know the meaning of the word *dip*. First of all, he would naturally turn to a lexicon, and I will suppose him to use one as comprehensive as Richardson's English Dictionary, which I have now before me, in two quarto volumes. There he finds the history of the word traced. "*Dip*. [Anglo-Saxon—Dippan—mergere, immergere—to dip—to dive. Dutch, Dippen, Dopen. Sw. Dopa.] to sink, to immerge, to put under water or other liquid, to depress, to sink below the surface, to enter or go superficially or slightly *into* any thing. Consequentially, to wet, to damp." Overlooking the principle involved in the word "*consequentially*," he says to himself, the word *dip*, means to wet—to damp. Then meeting such a passage as this in Milton's *Comus*,

—"a cold shuddering dew
Dips me all o'er."

he gravely reasons thus with himself: "The word *dip*, may mean sometimes to immerse. But the cold dew, *falls on* one, and wets by a gentle sprinkling. I will remember therefore that the word *dip*, means to sprinkle." Now I ask, if he should persist in calling the act of sprinkling dipping, and appeal to Milton for authority, how would an English school-boy correct his mistake? Simply by informing him that the word *dip* means to immerse, and that the poet means to denote the *effect* of the dew, rendering one as wet as if he had been dipped.

This illustration may suffice to expose the fallacy and the folly of a vast host of Pædobaptist criticisms on this word; criticisms put forth by a comparatively small number of the clergy in England and America. For on the continent of Europe, the really learned have rarely if at all exposed themselves to such a censure. Let it then be borne in mind, that if Mr. Towne can prove in any way that *bapto* means to pour or sprinkle, on the same principle I will prove that to dip means to pour or sprinkle. I will bring as many examples from English literature to prove the latter, as he will bring from Greek literature to prove the former. Such a passage as this from Spencer would be quite to the point. Of Hope he says,

"She always smyl'd, and in her hand did hold,
An holy-water sprinkler dipt in dew,
With which she sprinkled favors manifold
On whom she list."

How evident it is that as the dew *fell in drops* on the instrument called a sprinkler, that the word "*dip*," there means sprinkled. In the same way it can be verily proved that the word *immerse* means to sprinkle, and to sprinkle may mean to immerse. And in fact that not one word in the English language specifies with invariable certainty any one way of applying water. Surely, "words are but air!"

As these remarks on a false principle of interpretation will apply to the use which Mr. T. makes of most of his examples, I will only notice one or two more, which being printed in capitals, he probably deemed particularly important. "Homer in his battle of the frogs and mice says: He fell and breathed no more, and the lake was tinged with the purple blood! Was the lake immersed in the blood of a mouse?" It may not be necessary for me to do it, but I will just hold a candle to the reader. I will quote from an English poet, and then ask a question. Cowley, in the *Davidels*, Book II. says,

"Still does he glance the fortune of that day,
When *drowned* in his own blood Goliath lay,
And covered half the plain."

My question is: Can a man be drowned in the blood that he has carried in his veins? You answer, No. I ask then, do you not see that to *drown* means to sprinkle or bedew? You reply at once that I have quoted from a work of imagination; that the poet has used a *hyperbole*; that one design of a hyperbole is to magnify an object, and that though I could not see the propriety of the figure without understanding the literal meaning, yet it is absurd to look for that meaning in such a case. Having once gotten the literal meaning, we can see its manifold application in figures; but for us, figurative language can have no existence unless we first learn what is literal. A school-boy who has so far advanced as to master the elements of rhetoric can see this; but such noble authors as Kaimes and Whately write in vain for theologians who have a favorite point to carry.

This use which some defenders of sprinkling have made of Homer's battle of the frogs, reminds me of a poem once made by a playful student on another sort of battle, namely, with some bugs which had been crushed upon his bed. The line which I refer to was, "Lo, my couch is drenched in gore." If any thing like this had occurred in a Greek writer, a few among the clergy of our day would have stood ready to assert that the word translated "drenched," means to sprinkle. And what candid inquirer cannot see, that a position must be false which requires men to trample down the plainest rules of speech, and to argue on principles that would overturn the very foundation of order in language?

The reply of the Sibyl touching the destiny of Athens, Mr. T. puts all in capitals, as if he thought it decisive. His quotation is, "Thou mayest be baptized, O Bladder, but it is not permitted to thee to go under the water." He takes it from Plutarch's life of Theseus. His comment on it is, "this floating upon the water is called baptism." I might well insert a note of admiration here, but I forbear. Let his inquirer just turn to the translation of Plutarch. It is a common book, and found in most of the stores. The first life recorded is that of Theseus. The answer of the Sibyl is there in a single line:

"The bladder may be dipped, but never drowned."

This is poetry and good sense; the other rendering is nonsense. The design of the oracle was to represent Athens as overwhelmed, pressed down with calamities, yet rising again by its own energy as soon as that pressure is taken off; and the idea of complete submersion was *essential* to that design.

So far is floating from meaning baptism, that Lucian in his dialogue of Simon the Man-hater, puts this expression in his mouth: "If I should see any one floating towards me on the rapid torrent, and he should beseech me to assist him, I would thrust him from me, *baptizing* him until he should rise no more." Admit Mr. T.'s definition of *baptizo*, the application of water in any mode, and the sense is destroyed.

In order to corroborate the statements I have made touching Mr. T.'s lexicography, I will just treat one or two English words in the same way he treats the word *baptizo*. I will take the word to *sail*, supposing an officer of the government to have before him a written document from some high authority, to sail to Nova Scotia. The word literally means "to pass by means of sails." A common man, without prejudice, would conclude a voyage by sea to be meant. But by consulting various authors, it is found that the word *sail*, "by its own force," does not determine any thing about the mode of conveyance. It is found that Milton's angels *sailed* through the air, "the eagle sails along the sky," the sailing kite was borne by the gentle breeze, the man in a balloon sailed many miles, the moon "sailed through the heavens," the queen in her coach, full-robed, *sailed majestically along*, &c.; and the conclusion is, that the word *sail* means motion in general, and the command to sail to Nova Scotia, would be obeyed by walking, or riding, or going in a railroad car.

Just so, the command of Christ, "Drink ye all of it," might be evaded by one who wished to dispense with tasting wine in the Lord's supper. Common people suppose that the word *drink* in that command, means to "receive the liquid into the mouth and swallow it." But it is found by the learned, that the word means also "to absorb, to inhale, to take in eagerly, to salute with wine, to hear, to see, to wish well in the act of taking a cup." (See Johnson, Walker,

Richardson.) The earth "drinketh in rain," the flowers drink the dew, the ears drink in sounds, the eyes "drink the light,"—from fingers dipped in vinegar the aching temples "drink refreshment." Evidently then, to drink does not mean to swallow, "but *receiving in any mode* ; and so the divine command may be obeyed by inhaling the fumes of wine, or letting it drop upon the hands to be drank up by the pores. Absurd as this may seem, the candid inquirer will bear me out in saying, the philology is just as sound as that which asserts *baptizo* to mean the application of water in any mode that is possible.

On the philological principles of this Essay, I would defy Mr. T. or any Pædobaptist writer to cope successfully with the Universalists, when the meaning of the word *αιωνιος*, eternal, is in question. The one party as much as the other, violate a self-evident rule of criticism, thus, stated by Ernesti, (p. 71,) "that the literal meaning is not to be deserted without evident reason or necessity;" and the Pædobaptists especially violate another canon stated by the same writer, "let not the translator commute genus for species, nor antecedent for consequent," page 100. Hence both parties feel a difficulty in translating the chief word, pertaining to their particular system. The Pædobaptists cannot find an Anglo-Saxon word to suit them, but must cover up the idea in the original Greek, and the Universalists, instead of giving us a word that is definite, in the English tongue, tell us of "an *æonian* God, who regards all people with an *æonian* love, has provided for them an *æonian* salvation, together with an *æonian* righteousness through which they shall now experience an *æonian* consolation, and finally possess an *æonian* life in an *æonian* kingdom; but if they reject and despise all this, they will be compelled to suffer *æonian* punishment." The word expresses nothing with *certainty*.

Having dwelt thus long on Mr. T.'s lexicography, and set forth the principles on which the reader may dispose of all the examples he alleges, I proceed to consider his view of

THE TESTIMONY OF THE GREEK CHURCH.

His inquirer very properly asks if the Greek church do not practise immersion, and if they are not good authority on such a question? Mr. T. objects to them as witnesses on account of their superstition; says that they do not always practise immersion, and are therefore against the *principle that it is essential to baptism*.

To this I answer, that as this controversy turns on the meaning of a Greek word, the superstition of the Greeks has nothing to do with their testimony as to its import. Suppose a question of great interest should arise in this city about the meaning of a word in the Mahometan Koran. That book was written in Arabic; and if there were in Asia a community who had always spoken Arabic, and had always had the Koran in their hands from the first, and the word in question had always been in common use among them, would any man of common sense say that their testimony were worth nothing? Does the superstition of an English sailor render him incompetent to tell the meaning of the word *sail*? Does the superstition of any man among us, affect his competency to testify to the meaning of the word *sprinkle*? Now let it be remembered, that among the Greeks, *baptizo* is as common a word, as sail, or sprinkle, among us. It is one thing to ask a man's testimony to the import of a current term in his own language, and quite another thing to ask his opinion on a doctrine; and in this case, it is not so much the testimony of the Greek church, as of the Greek nation, which we desire.

Now in regard to the practice of the Greek church, the stress which they lay on immersion, and the reason for it, I have evidence before me sufficient to settle the question.

The first testimony I shall adduce, is from a pamphlet published in Athens, in 1838, by Theocletus Pharmacides, Secretary of the Holy Synod of Greece. It seems that some of the Russian divines had been endeavoring to justify some sort of ablution short of immersion, as being the Christian rite. Pharmacides says: "But we ask the very pious Russian divines, where they found this two-fold mode of baptizing? Was it in the New Testament? But in that, *baptizo*, in the command of our Lord, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost,' (Matt. xxviii. 19.) signifies nothing else than that which the same Greek word properly signifies. And this is manifest from the baptism of our Lord himself, who when he was baptized, *went up straightway out of the water*; (Matt. iii. 16;) but he who goes up out of the water, goes down first into the water; that is, he is all baptized in it. One mode therefore of baptizing, we learn from the New Testament—that by immersion, (*καταβουας*); and immersion is no other than an entire covering by means of or in water. Then again, the Russians were taught Christianity *by us*, and from their teachers they learned one and *only one* mode of baptizing. And do not the Russian divines know how much debate exists, and how much contention takes place, between us and those who receive sprinkling (*rantimon*) or pouring, instead of baptism? Sprinkling or pouring, instead of baptism, according to the proper signification of the word, was introduced into the church by the Latins, in the twelfth or thirteenth century, and they also have received it who have separated from the Latin church. And it is not yet probably an entire century since immersion as baptism was entirely disused in Germany. But that the verb *baptizo* in the New Testament signifies nothing other than what the verb properly signifies, we bring as a witness also a divine of the Latin church, Dr. Frederic Brenner."

Pharmacides goes on to quote Dr. Breunner on the point, and then proceeds: "See here a divine of the Western church explains the word *baptizo*, in the command of Jesus Christ respecting baptism; and as he explains the word, other divines, of whatever church they may be, cannot but explain it. But since the Western church sprinkles or pours, and *does not baptize*, it is impossible that she should not wish to justify herself. Whence also Dr. Brenner brings after the above, reasons for sprinkling or pouring; but these arguments are very much forced, as is the conclusion."

The next witness I shall bring, is from a pamphlet, entitled, "Catechism or Orthodox Doctrine of the Oriental Church, for the use of the Greek Youth. Published with the approbation of the Holy Synod; fourth edition, Athens, 1837."

Page 26. Baptism is a mystery in which the body is washed (*louetai*) with water.

Page 27. The person baptized is submerged (*buthizetai*) in water, while the minister of Christ or priest pronounces these words, &c.

My third witness shall be the Bishop of the Cyclades, a member of the Synod of the Kingdom of Greece. His pamphlet was published in Athens in 1837, entitled, "Orthodox Doctrine." It is composed in verse. The plan of it is this: A young man, born of Greek parents in Washington in America, and baptized by a Greek priest who happened to be there, having been left untaught in the Greek religion, on account of the early death of the priest who baptized him, after having obtained an education, returns to the land of his ancestors. He finds himself ignorant of their religion. Fortunately he falls in the way of a presbyter, who kindly explains to him the things necessary to his salvation. This book is designed to be a brief system of theology, and at the same time to expose the dangers of those young Greeks who are educated in America! In regard to baptism, it says, (page 238,) "Let him who is about to be baptized and become a Christian, stand uncovered. At the same time the fonts must be capacious, that they may be full of water, so as to contain the whole body of the person baptized, even to the crown of the head; and that the water *may cover the hairs of the head*."

Out of the mouth of two or three witnesses, every word shall be established; and yet I will add the testimony of one more, a Greek writer to whom Pharmacides refers with great respect, and well known in Europe, Alexander de Stourdza; who in a work entitled "Considerations on the Doctrine and Spirit of the Orthodox Church," published in Studgart in 1816, says: "The Western Church has done violence to the word and the idea of the rite, in practising baptism by sprinkling, the very enunciation of which is a *ludicrous contradiction*. Baptism and immersion are identical."

What now should be thought of Mr. Towne's statement that the Greeks do not lay as much stress on immersion as the Baptists of this country? and also that "they are against the principle, that immersion is essential" to the ordi-

nance? Has he known whereof he affirmed? Has he been misled, or has he failed to inform himself, and then spoken rashly? I can make no other supposition without impeaching his sincerity, which I would not do by any means. But though a man be sincere, rashness connected with the want of knowledge, is certainly no virtue.

Let the testimony of the Greeks be weighed well. We ask not their opinion as to what good baptism will do, or under what circumstances it should be administered, or on any doctrine of the church; but their understanding of an important word, which is the same now in their every day speech, that it was in the time of Christ. There has been no change. The writings of the modern Greeks on the meaning of baptism, are conformed to their early Christian literature; as for instance, to the expressions of Chrysostom who says, that in baptism "our heads are submerged in water as in a tomb." (Hom. 25, in Joan.)

As I look around me here, and see the practice of sprinkling called baptism, I am led to ask whence it came? I press the question on the Oriental church, and she answers "not from me." She abjures it as an innovation which annihilates the ancient rite, and charges its introduction on the Papal church. I turn to the latter church and address the same question to her, and she acknowledges the saying of the Greek to be true. She declares that immersion was the primitive practice, but that by authority committed to her, *she changed it*. She admits the deed, and claims the right to do it. The large and beautiful marble baptisteries throughout her realm, the relics of many centuries, stand as monuments of a buried rite. Her scholars and her priests agree in understanding the Greek word, and the primitive practice as the Greeks themselves do. I turn to the reformed churches, and their learned men, with the writings of the Reformers in their hands, declare in the language of Calvin, "the word *baptize* means to immerse, and it is certain that immersion was the practice of the primitive church,"* yet plead for the change, since it is made on the ground of expediency or convenience. While these replies linger on my ear, my attention is roused by a few voices of the clergy of New England, denying what the learning of the old world has established, and making assertions in bold tones touching Greek literature, at which the learned Greeks, Italians and Germans, of different churches and opposite opinions in theology, alike profoundly marvel.

Although the practice of immersion prevails so generally in the countries of the Eastern church, where the Pope never swayed a sceptre, yet because it is different in those which are or have been papal, Pædobaptist writers often represent us as setting ourselves against the decisions of a vast majority of the learned of Europe. This is an entire mistake. Whatever may be the practice of churches, determined as it has been by kings and parliaments, popes and cardinals, the learning of the world is on our side in this question. On no point within the whole compass of theology, is there so great a union of opinion, though not of practice, among the really learned of different nations, as is justly observed by the Secretary of the Synod of Greece. What though Calvin did not practise immersion? It is enough for me to know that he said "the word *baptizo*, means immerse, and it is certain that immersion was the practice of the primitive church." What though Luther did not practise immersion? It is enough for me to know that he asserted it to be the proper mode, as the only one "answering to the signification of baptism," and that he so rendered the Greek word in his German version of the New Testament. What though Melancthon did not practise immersion? I know that he gave it the suffrage of his judgment. I might say the same of Beza, Erasmus, Witsius, Venema, Turrettein, Spanheim, Grotius and Mosheim, the first of whom says, "*baptizo* does not signify to wash except by consequence," and the last of whom declares, "baptism was performed in the second century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (Eccl. Hist. Cent. I. II.) All the learning of modern Europe, and of the most celebrated critics now living, Greek, Catholic and Protestant, utters but one voice on this point. If the clear and positive testimony of the leading scholars of the universities of Germany will have any weight with Mr. Towne

* Calvin's Institutes, Art. "Bap."

or the reader, they may find it in an article from Professor Sears, in the *Christian Review* for March, 1838. The Catholic Church, too, speaking through such men as Bossuet of a former age, and of the present, Wiseman, now President of the English College at Rome, is strong in the assertion of the one meaning of the word, and of the ancient practice being in accordance with it, though her own is not so. Let it be remembered therefore, that the literature of the world is with us, and then let it be asked, whether Mr. Towne can be justified in charging us with arrogance for maintaining a position which the wisest men of every age have proved to be right? Is assumption on our side, or on his?

Nor is Tyndal, the father of our present English version, to be left out of this list. Mr. T. places the weight of his opinion on the side of sprinkling. Whatever may have been Tyndal's practice, we have his express testimony to the scriptural character of our view of baptism. In a comment on Eph. v. 26, after reprobating the conduct of the Romish clergy in using a Latin form of words, he says: "Now as a preacher in preaching the word of God, saveth the hearers that believe, so doeth the washing, in that it preacheth and representeth to us the promise that God hath made unto us in Christe; *the washing preacheth* unto us that we are cleansed wyth Christe's bloude shedyng, which was an offering and a satisfaction for the synne of al that repent and beleve, consentynge and submittynges themselves unto the wyl of God.* *The plungynge into the water signifyeth* that we die and are buried with Christe, as concerning the old life of synne which is Adam. And *the pulling out again, signifyeth* that we rise again with Christe in a new life, full of the Holy Gooste, which shall teach us and gyde us, and work the wyl of God in us, as thou seest, Rom. vi." This passage occurs in a work, entitled, "The Obedience of all Degrees, proved by God's Word," imprinted by William Copland, at London, 1561. Probably Mr. Towne was not aware of the existence of such a passage from the pen of Tyndal, or he would not have spoken as he has done.

We may see then who, in this controversy, are Mr. T.'s real opponents. First, *all the Greek nation*, who are competent witnesses of the meaning of a term in their native tongue. Secondly, all the learned of other nations in Europe, who feel that in their assertions they have any reputation to risk as scholars. Though these latter practised sprinkling, yet they did not do it on the ground that the word *baptizo* meant sprinkle, or that such was the practice of the apostolic age. Like the Catholics, these Protestants plead for it on the ground of expediency, convenience, or church authority. Mr. T. knowing that a free community, educated like ours, will not ultimately hold to the practice on *such grounds*, feels himself bound to support it by the Bible, or give it up, and is thence driven to make the most daring and reckless assertions. He seems dissatisfied with the moderate statements of Dr. Woods and Prof. Stuart, and apologizes for what he calls their "concessions," as arising from their liberality. But those venerable veterans in controversy have made the very best of their cause, and after all, it is the only point within the compass of theology on which they lose their wonted strength. See how Mr. T. arrays his scholarship against the leading men of every church. He says the word means to *sprinkle and pour*! Weigh the statement against that of Mr. Beza, the author of Latin poems, the Professor of Greek at Lausanne, the colleague of Calvin and the translator of the New Testament, yet not a Baptist in practice: "Baptizo does not signify to wash except by consequence, for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water; which is the external ceremony of baptism." (Epistola II. ad Thom. Silium, Amotat in Marc. vii. 4, &c.) So Dr. Wall, one of the "Lights of the English church," who wrote more largely than any man in England in favor of infant baptism, says that immersion was the *primitive practice*, and that "*this is so plain and clear*, that one cannot but pity the

* So Cowper:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

weak endeavors of such Pædobaptists as would maintain the negative of it. 'Tis a great want of prudence as well as of honesty, to refuse to grant to an adversary what is certainly true and may be proved so. It creates a jealousy of all the rest that one says." So I might mention Dr. Campbell, of the Scotch church, principal of Aberdeen College, who made Hume actually ashamed of his argument on miracles, and was indeed the greatest biblical critic of the age in Great Britain, in one of his theological lectures, urging the exercise of candor on young ministers, cites as a ridiculous instance of the want of it, the case of those who deny that immerse is an adequate translation of *baptizo*, merely for the sake of party effect. And without going further, weigh the statement against that of Bossuet of the Catholic church, the Bishop of Meaux, who says, "John's baptism was performed by plunging. In fine, we read not in the scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils and by the ancient rituals, that for thirteen hundred years, baptism was thus administered *throughout the whole church*, as far as was possible."

Again I say, let the reader judge on which side is arrogance and assumption; on mine or that of my opponent.

If what I have now advanced in regard to the lexicography of the word in question be true, then Mr. Towne's whole argument is destroyed. It is not necessary for me to proceed further. All those trifling suggestions about the inconvenience of immersion, to the apostles and others, are swept away. The error must then die of itself. If I have crushed the head of the serpent, I may well let the tail alone. Nevertheless, a few words on Mr. T.'s treatment of several passages of scripture may meet the wants of some inquirers. I will proceed therefore briefly to notice his objections to our views of the

BAPTISMS OF THE NEW TESTAMENT.

I. *John's Baptism.* It is useless in this connection to discuss the question whether John's baptism is to be called Christian or not. The New Testament has but one *name* for the ordinance, by whomsoever administered, and the *act* must have been the same. John's baptism came "from heaven." Jesus received it, and the disciples had no other. If, as we have proved, baptism means immersion, then John immersed. But Mr. T. cannot see how it was possible for John to immerse so many people as resorted to him, in a year and a half. "The passage of scripture cannot import less than five hundred thousand." This reminds me of Voltaire's objection to the narrative of the slaughter of the infants, in the second of Matthew. Why, he says, Herod must have slain fourteen thousand; and how was it possible that the other historians should not have noticed it? This will do very well for a skeptic, but it is absurd for a Christian to place his *guess* in such a case, against a plain statement of the Bible. No number is mentioned; but he *guesses* how many there were, and then guesses about John's amount of strength, and concludes by putting these *guesses* in print as an argument!

It is said again that the phrase translated "much water, means 'many springs.' The plural form decides this point." Astonishing! And yet the same evangelist uses the same phrase in Rev. xiv. 2, to denote the "deep-sounding sea." By this we may judge of Mr. T.'s philology, and of the way in which he makes words, "by their own force," decide a point.

II. *The Baptism of Christ.* Most young Christians would naturally feel an interest in their Saviour's baptism, and would wish, if it were possible, to be baptized as he was. And as the record in the third chapter of Matthew always suggests the idea of immersion, millions have hence believed that the Saviour was immersed. Special effort is therefore made to neutralize the force of this example. First we are informed that Christ's baptism was not Christian. It was only a "Jewish ceremony." The Mosaic law, he says, "required every priest to be consecrated to his work by being washed with water; Lev. viii. 6; and as this is the only statute in the code which made it necessary for him to be baptized, there is no doubt but this is the statute to which he referred." Now there is one passage of scripture which sweeps all this away. It is Heb. vii. 14, where Paul says, "it is evident that our Lord sprang out of Judah; of which tribe Moses *spoke nothing* concerning priesthood." Here the apostle

asserts, that no statute of the Mosaic law touched the priesthood of Christ, who (verse 13) "pertaineth to another tribe, of which no man gave attendance at the altar." Had Mr. T. never read this passage, or did he forget it?

He adds, that we must "either admit that this was the design of Christ's baptism, or deny that he fulfilled all righteousness." Only think of this! how dispassionate! We must either admit that Jesus was baptized as a Jewish priest under the law of Moses, or else deny the Saviour's words to John: "Thus it becometh us to fulfil all righteousness." I must leave our author and Paul to settle this. It was the Holy Spirit who indited the seventh of Hebrews.

The next statement on Christ's baptism is equally astounding. "The ceremonial law required that the washing of the priests, (Lev. viii. 6,) when consecrated to their office, should be performed by sprinkling. Num. viii. 7. According to the scriptures, therefore, Jesus our Priest was sprinkled." All I ask is, that the reader will peruse the law of consecration in the eighth chapter of Numbers, and then ask himself if Jesus fulfilled that at Jordan?

In what sense then did Christ fulfil righteousness by his baptism? I answer, the term righteousness here denotes *practical obedience*, as in Luke i. 6. And baptism was a part of Christ's obedience "as a son," because it was an *appointment by the Father*, that thus he should be made "manifest to Israel." John knew not the Messiah personally, nor under what circumstances or at what time he should see him. But he knew that the *circumstances* were appointed. The event made it plain. Such is John's own account. See John i. 31, 33. "And I knew him not, but that he should be made manifest to Israel, therefore am I come, baptizing with water. And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." In baptism, therefore, Christ is our example; and it is our duty for the same reason that it was his; namely, *it is an appointment of God*.

III. *The Baptism of the Three Thousand.* Mr. T. thinks that the three thousand converts on the day of Pentecost could not have been immersed, because *there was not water enough in the city; the brook Cedron was dry, and no suitable place could be found.* Is it possible that Mr. Towne should have allowed himself to write this, when Dr. Robinson's work on Palestine has been so long before the public? In that the answer is complete. In vol. I. sec. vii. 9, there is an article of nineteen pages on the supply of water in Jerusalem. The extent of the cisterns, reservoirs, fountains and pools, for all the purposes of life, appeared truly amazing to the Doctor, who observes, that "in the numerous sieges to which Jerusalem in all ages has been exposed, we nowhere read of a want of water within the city."

But Mr. T. says, "the Jews would sooner have admitted the swine to the baths than the disciples." See Acts ii. 46, 47. "They were daily in the temple, praising God. * * *having favor with all the people.*"

So I might proceed to mention all the little improbabilities and inconveniences which a fertile imagination has thrown up, to discredit the obvious sense of the record of baptisms in the Acts of the Apostles. Proceeding in the same spirit, I could just as easily throw uncertainty and great doubtfulness over the records of some of our own missionaries in Burmah. If Dr. Judson had written some of his communications in Greek, I could show just as plausibly the great improbability that by the word *baptizo* he always meant immerse. Just so in regard to Oncken in Germany; in cases where he has baptized in great haste, and amidst great trials, I could suggest a multitude of difficulties of the same sort, against understanding his accounts always to involve the idea of immersion. One of the best attested facts in history, is, that on the 16th of April, 404, Chrysostom immersed three thousand Catechumens, young persons instructed in Christianity at Constantinople. This he did with the assistance of none but the clergy of his own church. And yet there are as many improbabilities to be suggested against this statement as against any of the missionary accounts in the Acts of the Apostles.

Mr. T. well observes, that "this controversy touches more than the simple question of immersion." Ay,—it does indeed. It touches the fundamental

principles on which all languages are to be interpreted; for on those adopted here, there is not a page of the Bible which gives forth a definite meaning. No controversy can be settled, "shadows, clouds, and darkness rest upon the prospect," and skepticism becomes the dictate of wisdom, because faith can have no foundations.

The number of instances in which this work betrays ignorance, or forgetfulness of plain scripture facts, is quite startling. The writer speaks as if the Jews knew nothing of religious immersions. He says that the Apostles "had been educated to regard sprinkling as *sufficient* for ceremonial purification, and from early childhood had seen the leper and the Levites, and indeed the vessels of the temple cleansed by sprinkling." This is something like a statement which President Beecher, of Illinois, has ventured to make on the same subject. He says, "Nor is the washing of the clothes, so often spoken of, enjoined by a word denoting immersion." Now for the refutation of this, just turn to Numbers xxxi. 21, 23. "This is the ordinance of the law which the Lord commanded Moses. Every thing that may abide the fire ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation; and all that abideth not the fire, ye shall make *go through the water*." Now this passage has been in the Bible ever since these writers were boys, and how is it, that to all intents and purposes, they never saw it? Very different from theirs is the statement of Calmet, as edited by Dr. Robinson. He says, "the priests and Levites before they exercised their ministry, washed themselves. (Ex. xix 4; Levit. viii. 6.) All legal pollutions were cleansed by baptism, or plunging into water. To touch a dead body, &c., required purification. These purifications were not uniform; generally, people dipped themselves entirely under the water, and this is the most simple notion of the word *baptize*." (See the article, Baptism.) It is asked with a tone of triumph, in relation to Mark vii. 4, whether the Jews immersed their *beds*. If any one doubt the possibility of this, let him read the article in Calmet on Beds; and as to the fact, the Jewish canon in Maimonides runs thus: "A bed wholly defiled, if he dips it part by part, it is pure." Their beds were not like ours. Again the Jewish rule is, "if any man wash himself all over, except the top of his little finger, he is still in his uncleanness." Is not a Jewish Rabbi, from whom the learned have quoted seven centuries, better authority on Jewish customs than a New England clergyman?

Again. Mr. T. has insisted with some stress, that when the eunuch read that passage quoted in the 8th of Acts from the 53d of Isaiah, he must have just received an idea of sprinkling from the last verse of the 52d chapter: "So shall he *sprinkle* many nations." Now in the septuagint version, published in Greek, two hundred and eighty-five years before Christ, this word rendered *sprinkle* is translated *astonish*, (*thaumasontai*.) Then it would read,

"So shall he astonish many nations;
Kings shall shut their mouths at him."

The parallelism so prevalent in Hebrew poetry confirms this version. Gesenius in his Hebrew lexicon sanctions it and throws light on its origin. Mr. T. says that "Immersers, in their anxiety to evade the point of this argument, find fault with our translators for following the original Hebrew in this place, and not preferring the translation of the Seventy. But this evasion is insufficient." Strange assertion! Here I ask, did not Mr. T. know that the version of the Seventy is the *very one* from which Luke *quotes the passage in question*? The Evangelist himself takes the text of the Seventy, word for word! And well he might, for by that Greek version, foreigners became acquainted with the Old Testament, and as Rosenmüller says, "the Eunuch was undoubtedly reading that version, for he does not appear to have been taught Hebrew." See then how the Greek text of Luke overturns Mr. T.'s argument on this point, so that his labor is lost, and his censure on us is shared by an inspired Evangelist!

In theological discussion nothing has a more injurious influence on the mind of a good man, than the yielding up of the feelings to the domination to a party spirit. And nothing is a stronger indication of this, than the practice of warping scripture to suit a purpose. I was struck with an instance of it a day or two since in looking at a little work of Rev. Mr. Winslow, on Baptism, who in

quoting Leviticus xiv. 6, to establish his point, has left out the last three words which materially affect the sense. I should be pained to think that he had done this by design, but am inclined to believe that he copied the quotation from another, inasmuch as I know the same thing to have been done by a previous writer.

In taking leave of the work before me, I cannot but express the hope that whatever controversy this subject may yet occasion here, all appeals to party prejudice may be avoided. Against this, the love of truth is the only safeguard. In such cases, nothing is more easy than a retort, but of what avail can it be? The learned Dr. Wall professed himself ashamed of "the profane scoffs" of writers on his own side, against immersion; and deeming it most probable, as he did, that Jesus himself, that Mary the mother of our Lord, "the other Mary," and the "holy women" who were much with Christ, received baptism in this way, his religion kept the door of his lips, and prevented him from uttering against it the charge of being indecorous or unseemly for persons of either sex, or any rank. Harsh epithets and insinuations against one's motives do not require much research. As for myself, if I had written on this subject for mere party ends, I should own that I had committed a great sin, and without repentance I should expect to meet the frown of my Judge in the final day. Let me but be convinced that our Saviour in his last command to his disciples did not enjoin "any particular way" of applying water in the initiatory rite which he appointed, and it would cost me no sacrifice openly to avow my belief. For in taking my position as a Baptist, I did not yield to the prejudice of education, or the current of sympathy, or the prevailing custom, but was "driven in spirit" to do so from the light of truth and the dictates of conscience. Seeing Christ's command to be explicit, I saw that it was at my peril to disobey, since he had said, "he that loveth me not, keepeth not my sayings." Acknowledged as it is on all hands that baptism is an *initiatory* ordinance, that it precedes communion, just as an oath of office precedes all the acts peculiar to it, I perceived that it was no bigotry in any church to insist on the connection. The great question before me was this: What does the command of Christ mean? During the third year of my course in college, I spent days and nights in the investigation of it. If at any time a plausible argument against immersion made a temporary impression, the simple study of the Bible would erase it, till at last I was constrained to differ from a circle of most endeared associates, some of whom are now in heathen lands and some in heaven, and to go forth in baptism, "following the Lord fully," saying "thy word giveth light, and thy law is the truth."

Acquainted as I have been with a host of theological students of Pædobaptist denominations, I cannot but utter my sincere conviction, that if before committing themselves publicly to the ministry they would examine this subject closely and prayerfully, their conclusions would be very different from what they are. How many commence an examination apparently in good earnest, and soon finding themselves sorely pressed to differ from their beloved friends, begin to falter; and ere long, coolly saying, "well, it is non-essential," abandon the matter entirely. Hence follows an indifference to the whole subject, or else a morbid sensitiveness, which renders the very mention of it painful. But if all candidates for the Christian ministry would at the outset adopt the maxim of Chillingworth, "the Bible, the Bible alone is the religion of Protestants," very soon would the unity of the primitive church be restored, and all rejoice again in owning "ONE LORD, ONE FAITH, ONE BAPTISM."

APPENDIX.—It has been my chief design in the foregoing Reply to show the true meaning of the word *baptizo*, on which this whole controversy turns; for if that be settled, all arguments against immersion are utterly invalid, derived as they must be from custom, inconvenience, church authority, or mere conjecture. Hence I have omitted to notice several minor points connected with the subject, as of comparatively no importance. But as the printer informs me that there is a blank page at the end of his form, I subjoin one or two remarks.

It is well known that Baptists have generally regarded Paul's expression in Rom. vi. 4, *buried with him by baptism into death*, &c., as an allusion to the ancient practice of immersion. Mr. T. has written nearly nine pages to

show that there is no such reference. I have already quoted Tyndal's opinion on that point, and might quote to the same effect, the opinions of the learned writers of every church and every age. But Mr. T. asserts that there is no allusion to the outward act of baptism at all. It relates, he says, to spiritual purification. His strong argument is one which he puts in italics, with two notes of admiration following. "Mark it, if the burial is literal, the death is literal also. If there must be a literal burial there must be a *literal death*!" Now a few words will dispose of this. Let Paul himself answer it. He marks the point of similitude. He says, "we are buried with him by baptism into death, that LIKE AS CHRIST *was raised up* from the dead, so we should walk in newness of life." I ask then, was Christ's resurrection a *literal* resurrection or not? Was that only a spiritual resurrection? Why, this is neology. Some of the Transcendentalists (so called) speak in this way, and the author of Charles Elwood comes very near it; but I should grieve to think that such a man as Mr. T. had adopted a principle of interpretation that would lead to it. We believe that in the case of our Saviour, there was a *literal* burial and a *literal* resurrection, and that the initiatory rite of the church, sets forth this glorious fact in a visible emblem. Let any candid inquirer read 1 Pet. iii. 21, leaving out the parenthesis for the sake of connecting the first and last parts of the verse together, and see if there the apostle does not assert that baptism exhibits in a *figure* the resurrection of Christ.

On page 61, it is said that *most of the immersions in this country, were derived from Roger Williams*. If Mr. T. had not the means of knowing the reverse of this to be true, his library ought to be better supplied; if he had the means of knowledge, he ought not to have made this assertion. Very few baptisms in this land trace their pedigree to this source.* When New England was settled, the Baptists abounded in our father-land, and many emigrated here who were Baptists, while Roger Williams was a priest of the church of England. During the Commonwealth, the number and progress of the Baptists in England astonished all beholders. In 1663, a *whole church*, with their pastor, Rev. John Miles, emigrated from Swansea in Wales to Wannamoiset, which now bears the name of Swansea, and is a town of Massachusetts. In Wales it is well known the Baptists have existed from the earliest times, whose history, as Mosheim says respecting the Dutch Baptists, "is hidden in the depths of antiquity."†

On page 15, Ewing is classed with standard lexicographers. He is a Congregational minister of Scotland, and has written with ardor in favor of infant baptism. His arguments should be fairly considered, but his *authority* as a lexicographer in this case, is worth nothing. Mr. T. might as well appeal to his coadjutor in the work before us, as philological authority.

* Knowles' Memoir of Roger Williams.

† Ecl. Hist. Cent. 16, Sec. 3, Chap. 3, p. 1.

S T R I C T U R E S
ON
REV. WILLIAM HAGUE'S REVIEW
OF
"HINTS ON BAPTISM."

BY PARSONS COOKE AND JOSEPH H. TOWNE.

MR. HAGUE'S Review of our Hints on the subject of Baptism, we have concluded to publish with our reply, and our first pamphlet; that the scope of each may be understood at a glance. Since our immersing brethren have thought that a reply to our pamphlet was called for, we are pleased that Mr. Hague should have become our respondent. If their cause is made to appear in a disadvantageous light, they will not be able to impute it to any incompetency of its advocate.

We choose not to reciprocate the compliments so liberally bestowed by Mr. Hague in assertions of our ignorance. When commencing a discussion, we love to feel that we have to do with a man who understands his subject, and with whom it is reputable for us to contend. A good cause needs not the aid of disrespectful insinuations. Since, as Mr. Hague suggests, courtesy is on the list of Christian duties, one of his standing for intelligence and probity cannot fail to regret, that he has suffered many indiscretions to escape him. We are well aware, that whoever embarks in any controversy is in danger of losing here and there his self-possession. The ability to dispute without any symptoms of irritation is a rare attainment. We shall endeavor, however, so far as we have any-

thing to do with the present controversy, to keep before us one simple object, namely, the illustration and defence of the truth. We fully agree with the learned Dr. Wall, that remarks designed merely to wound the feelings of an opponent do not require much research.

Mr. Hague takes exception to our use of the term "Immersers," and intimates it to be "a contemptuous epithet." That we had no invidious design, must appear from our serious disclaimer, and the reasons given in advance, why justice to ourselves demanded the use of the term. (See page 4.) Mr. Hague will not contend that the word itself does of its own force carry contempt with it, for it is a first principle in his theory, that *immerse* is the word by which *baptize* should have been translated; and that the word *baptize*, and of course Baptists, do not rightfully occupy a place within the territory of the English language. So strong indeed has been the preference of his brethren for *immerse* as a substitute for *baptize*, that they have found it needful to rend the Bible Society, and to procure a new translation of the inspired volume, for the single purpose of introducing their favorite word. Surely they will not say that to call them Immersers is to speak of them contemptuously. Already has one of their newspapers announced the appearance of this new Bible in our city. We would ask Mr. Hague, if the new translation does not call John the Baptist, "John the Immerser?" If it does, or if it uses some equivalent phrase, we appeal from Mr. Hague, to the law and testimony found in that Bible, to prove that Immerser is by no necessity a contemptuous epithet.

Mr. Hague says, "With equal reason the Baptists might say—We will not call Congregationalists by the name which they have assumed, because we also are Congregationalists." If our calling ourselves Congregationalists were accompanied with a denial that they are Congregationalists, as their assumption of the name of Baptists is accompanied by a denial that we baptize, his statement would then be true. But is it so? His allusion to the case of Episcopalians is equally unfortu-

nate ;—for *prelate* and *prelacy* seemed to have been coined to avoid the implication that other sects have no bishops. See Milton's prose works, *passim*. To beg the question in their very name, is the common artifice of sects.

When Mr. Hague reproves us for "striving about words," he forgets that *his main argument is about a word*, to wit, baptizo. It seems that *a word* is all-important in the one case, and in the other not worth striving for! But Mr. Hague really considers this change of his denominational name a serious affair, and evidently fears the consequences of it. He is too discerning not to see that the substitution of Immersers for Baptists would dissolve a charm by which multitudes are now so completely spell-bound that they cannot appreciate sound argument.

In bringing under examination Mr. Hague's reply to us, we shall first call attention to some important points of our argument, which he has passed over in silence.

IMPORTANT MATTERS OMITTED BY MR. HAGUE.

The reader will please to notice, that the points of our argument which he has omitted, are such, that, if they are conceded, the question is settled against immersion. In his appendix, he says, "Hence I have omitted to notice several minor points, connected with the subject, as of comparatively no importance."

These points are, first, our whole argument drawn from *the signification of the rite*. This argument we consider of itself decisive of the whole question; and notwithstanding what may be said on other points, while this argument remains unscathed, we hold firmly our ground against immersion. Verbal criticisms offset against the force of *facts* will not satisfy. Let then the reader turn back, and review our remarks on the signification of the rite, as a branch of our argument which Mr. Hague omits as "*of comparatively no importance.*"

Another of these "*minor points*" is *our whole chapter on Burial with Christ in Baptism*. Aware that Immersers are wont to place great stress on their argument from those figurative expressions, which represent believers as buried with Christ, we determined to make its fallacy apparent to every reader. We believed that we had succeeded; and were confirmed in that impression, when we found that our observations on that subject were passed over by Mr. Hague with merely a brief notice. It is well known, that the argument derived from this source has been of all others the most popular with Immersers. Let the reader then not lose sight of the fact, that, if Mr. Hague has not abandoned this argument altogether, he has placed it among those "*OF COMPARATIVELY NO IMPORTANCE.*"

He is also very willing to slide over our suggestions as to *the presumptive evidence against immersion*. He has indeed a more plausible excuse for this, in that this kind of evidence is not of itself proof against an express command of God, if such a command exist. Yet it is to the point, so far as to show, how clear and decisive a command should be made. If a rite is proposed for our adoption, which in form departs from its declared design—which conflicts with the simplicity of the gospel—which is not fitted for universal practice—which is not suited to all times and seasons—which cannot be administered to persons under all circumstances—which is cumbersome and inconvenient—which makes the bearing of the cross to be of the nature of popish penance, and which violates modesty and decency; we may for these reasons lawfully demand strong and indisputable proof that God has indeed commanded us to observe such a rite. And although Mr. Hague has thought it best to slide over our suggestions on this point, his intelligent readers will not be so easily persuaded to follow his example.

Mr. Hague attempts no reply to what is said in our pamphlet respecting *the degree of certainty which his cause demands*. We gave prominence to the fact, that the principle

of unchurching all Christians, who have not been immersed, lays Immersers under obligation to make out *a certainty* that our Lord has commanded immersion, and that they have no warrant to rend the church on the ground of a mere conjecture. This issue, so repeatedly tendered to him, he practically evades. He is evidently anxious that his readers should consider the question one of balancing probabilities. He wishes them to peruse his pages with the impression, that he has no more to prove than his antagonists. We, therefore, call the special attention of the reader to this point. The close-communion theory, being necessarily based on a claim of infallibility, touching the subject of baptism, binds Mr. Hague to make out his case to a complete certainty; while, on the other hand, as we hold no such theory, we have only to prove that there is no such certainty. If we can array against immersion only a slight probability, our cause is gained;—for then Mr. Hague's certainty vanishes. Now let the candid reader take Mr. Hague's pamphlet, and, shutting all opposing arguments from his mind, read it by itself, and say whether he has made out more than a mere probability. If he has not, he is judged, out of his own mouth, to hold without a warrant (because without a certainty) an attitude of hostility to the peace and union of Christ's kingdom.

WHAT MR. HAGUE HAS ATTEMPTED TO PROVE.

He has judged it expedient to lay out his main strength in an attempt to prove, that the requirement for immersion inheres in the very word baptize. In order to sustain his position, he labors to show that the word signifies **IMMERSE, AND NOTHING ELSE**. The reader will then understand that the question is not, whether the word sometimes means to immerse, *but whether it always has this signification, and no other*. Hence, if Mr. Hague should multiply volumes of instances in which this word signifies to immerse, it would avail nothing, unless he should clearly show, at the same time, that it has **NO OTHER MEANING**. While, on the

other hand, if we can bring proof that the word has even one other meaning, his labor is lost. If the reader will run his eye over those instances which Mr. Hague adduces to prove his point, he will immediately see that they go no further than simply to show that the word, *in those cases*, means to immerse. He will then not fail to notice the all-pervading defect of Mr. Hague's argument. Proofs that the word *often means to immerse*, multiplied to any extent, are only proofs that the word *often means to immerse*. This we have never disputed. Why should Mr. Hague trouble himself to prove that which we freely admit? It is for him to show, not that the word *often means to immerse*, but that *it has no other meaning*. Hic labor, hoc opus est.

Before we proceed more directly to point out the insufficiency of Mr. Hague's argument upon this word, we must call attention to certain unfortunate and erroneous statements of facts and authorities. This part of our duty gives us no pleasure; for some of these errors are of so grave and serious a nature, that the mere exposure of them may subject us to the imputation of being unreasonably hard upon our respondent. We charge him with no intentional misrepresentations, and would gladly spare his feelings. But the love of truth, and justice to our cause, will not permit us to shrink from the unpleasant duty before us.

MR. HAGUE'S ERRONEOUS STATEMENTS OF FACTS AND AUTHORITIES.

ERROR 1. We adduced the passage, "He shall sprinkle many nations," as proof that the mind of the Ethiopian eunuch had been directed, previous to his baptism, to sprinkling; and hence we inferred a probability that he was sprinkled. To this Mr. Hague replies: "Strange assertion! Here I ask, did not Mr. Towne know, that the version of the Seventy (in which the word *sprinkle* is rendered *astonish*) is the *very one* from which Luke quotes the passage in question? The evangelist himself takes the text of the Seventy word for word!"

Such is Mr. Hague's assertion; and yet the evangelist *does not quote word for word* from the Seventy, but departs from that version in four instances in less than four lines, as will be seen by the note below.*

ERROR 2. On page 76, he says, that Turretin agrees with him in opinion, as to immersion. Now what is it to agree with Mr. Hague on this subject? It is to maintain that the word has one signification, and one only. But scarcely a writer of equal note, since the days of the apostles, expresses himself more decidedly against this view than Turretin. We will quote the substance of his remarks, and give the reader his own words in a note below.†

"Baptism (says Turretin De Bapt.) is a word of Greek origin, derived from *bapto*, to tinge, to imbue, and from *baptizo*, to dye, to immerse. Plutarch (on Superstition) says, baptize yourself in the sea, that is, plunge yourself in

* The words in brackets are used by Luke, and not by the Seventy.
 Ως αμνος ἰναντιον του χειροντος [αὐτον] αφωνος, ουτως ουκ ανοιχεν το στομα [αὐτου.] Εἰ τη ταπεινωσει [αυτου] η χριςις αυτου ηρθη την [δε] γεναν.

† Baptismus vox est origine Græca, quæ a verbo βαπτω deducitur, quod est *tingere* et *imbuere*, βαπτίζειν intingere et immergere. Plut. de Supersti., βαπτίζεις εις θαλασσαν, merge te in mare. Et in vita Thesei recitat versiculum Sybillæ, de Athenis, qui aptius competit Ecclesiæ.

Ασπεις βαπτίζεις, δυναί δι τοι ου θιμις εστι.

Mergeris uter aquis, sed non submergeris unquam.

Hinc plus est quam επιολάζων, quod est leviter innatare, et minus quam δυναι, quod est pessus ire, id est, ad exitium fundum petere. Quia vero fere aliquid mergi et tingi solet, ut lavetur, et qui immerguntur solent ablui; hinc factum, ut quemadmodum apud Hebræos בָּבֵל quod LXX vertunt βαπτίζω 2 Reg. v. 14, etiam accipiat pro ὀψιν, quod est lavare. Ibid. Ita apud Græcos το βαπτίζειν, per metalepsim, pro eodem usurpetur. Marc. vii. 4. "Judæi non edunt ex foris reduces, nisi lavarint se; ου μὴ βαπτισανται." Nec aliter intelligenda sunt baptismata calicum, urceorum, et lectorum apud Judeos usitata

the sea; and in his life of Theseus he quotes the Sibylline verse concerning the city of Athens, which more fitly repre-

Et διαφοροὶ βαπτισμοὶ Judæis præscripti, de quibus Heb. ix. 10; et superstitiosæ lotiones, a traditione veterum acceptæ, de quibus Marc. vii. 4. Unde Pharisei propterea dicti sunt *Baptistai* Justino. Et secta τῶν ἡμερῶ βαπτιστῶν, de qua Epiph. haer. 17. Qui quotidianum baptismum urgebant, et contendebant, sic ablutum ἀπολουεσθαι καὶ ἀγνίζεσθαι ἀπο πάσης αἰτίας. Ex hac vero duplici significatione mergendi et abluendi, duæ aliae metaphoricæ deductæ sunt. Prior ut baptismus ponatur pro afflictione et calamitate. * * * Posterior ut transferatur ad miraculosam donorum Spiritus Sancti effusionem, quia in animam effundi solent ut eam imbuant et abluant, Matt. iii. 11, Act. i. 5, Tit. iii. 5, ex Veteri Testamento, ubi Spiritus communicatio per aquarum effusionem solet adumbrari. Isa. xlv. 3, Joel ii. 28. * * * Cærimoniale est, quod in ritu consistit, nimi ablutio, quæ fit per aquam; 1 Pet. iii. 21, sive per aspersionem, sive per immersionem. * * * Quod (sc. aspersio) institutioni Christi minime repugnat; ita exemplis ecclesiæ apostolicæ et primitivæ eam secutæ confirmari potest. * * *

Ita ubi magna fuit credentium multitudo, ut quum uno die ter mille baptizati sunt, aspersionem potius quam immersionem, quæ vix ac ne vix quidem, tam exiguo temporis spatio, commode peragi potuit adhibitam fuisse, dubitari potest. Item quum domatim administrabatur baptismus, ubi probabile non est, semper adfuisse aquæ copiam sufficientem ad immersionem; maxime si inopinato res ageretur. Act. xvi. 27, etc. In primitiva ecclesia baptismus clinicorum et aegrotorum dabatur, qui sine dubio per immersionem fieri non potuit. Rationes etiam pro aspersione non desunt variae. 1. Quia vox βαπτισμοῦ et verbum βαπτίζεσθαι, non tantum de immersione dicitur, sed et de aspersione. Marc. vii. 4. 2. Quia res significata baptismi nomine aspersionis designatur. 3. Quia aspersio sufficit, ad analogiam; nec a quantitate, sed a qualitate aquæ pendet vis baptismi. 4. Quia sub Vet. T. dabantur variae lotiones, et πλυνσιμοί, tam aquæ quam sanguinis, ad quas Christus respicit, in institutione baptismi; unde sanguis Christi, qui est res significata, vocatur sanguis ῥαντισμοῦ. 5. Quia aspersio longe commodior est, tum ad prospiciendum sanitati baptisatorum, quæ detrimentum poterat pati ex immersione, in locis frigidioribus, maxime in tenellis infantibus, tum ut parcatur pudori, qui in adultis ex totius corporis nudatione, oriri poterat; cujus causa legimus olim adhibitæ fuisse diaconissas, mulieribus nudandis.

sents the church—"Thou mayest be baptized, O bladder, but it is not permitted to thee to go under the water." Hence it means more than lightly to float upon the surface, and less than to be overwhelmed or submerged. But because anything is usually merged and wet, in order that it may be washed, and those who are immersed are generally washed, it happens that the Hebrew word, which the Seventy render *baptize*, 2 Kings v. 15, is equivalent to the word rendered *wash* in the same passage. Likewise with the Greeks *baptize* is used, tropically, to signify washing. (Mark vii. 4.) 'The Jews, when they come from the market, except they *wash* (*baptize*) they eat not.' In the same sense must we understand the washing of cups; pitchers and couches, customary with the Jews; also 'the divers baptisms' commanded in the Jewish ritual, and referred to in Heb. ix. 10; and the superstitious washings received by tradition from the elders. On account of these washings, *Justin calls the Pharisees Baptists*. The sect of which Epiphanius speaks, as insisting on being washed every day, expecting thereby to be purified from all sin, was called Every-day-Baptists. From this double *signification of plunging and washing*, two other metaphoric meanings are derived. The first, is that which puts baptism for afflictions. * * * * The second, is the application of the term to the miraculous effusion of the gifts of the Holy Spirit, because they *are poured out* upon the soul, to imbue and purify it. (Matt. iii. 11, Acts i. 5, Tit. iii. 5.) This manner of speaking is taken from the Old Testament, where the communications of the Spirit are shadowed forth by the pouring out of water. (Isa. xlv. 3, Joel ii. 28.) * * * * Baptism, viewed as a ceremony, consists in washing, which is done by water, (1 Pet. iii. 21,) *either by sprinkling or immersion*. * * * * As sprinkling is by no means repugnant to the institution of Christ, so it can be shown by examples that the *apostolic* and primitive church *practised it*." [He here very justly distinguishes between the apostolic and the primitive

church.] The examples which he adduces are as follows: "Where there was a great multitude of believers, as when in one day three thousand were baptized, it is hardly possible to doubt that sprinkling was practised, rather than immersion, which could not have been administered in so short a time. Sprinkling too must have been practised when the rite was administered in private houses, where it is highly unreasonable to suppose that water was provided convenient for immersion, particularly in those cases in which they were called to perform the ceremony on sudden and unexpected occasions. In the primitive church, baptism was administered to the sick, on their beds, and *of course* not by immersion."

"The reasons in favor of sprinkling, are,—1. The words baptism and baptize are used to designate not immersion only, but also sprinkling. (Mark vii. 4, Luke xi. 38.) 2. The thing signified by baptism is designated by sprinkling. (1 Pet. i. 2, Heb. x. 22.) 3. Sprinkling answers all the purposes of analogy, the essence of baptism consisting not in the quantity of water, but in the use of that element itself. 4. Under the Old Testament, there were various washings and sprinklings, both of water and blood, and upon these Christ had his eye in the institution of baptism; whence the blood of Christ, which is the thing signified, is called the blood of sprinkling. (Heb. xii. 24.) 5. Sprinkling is far more suitable to health, which is liable to be injured by immersion, in cold climates, especially in the case of tender infants. It also spares the sense of modesty. The ancients felt the difficulty arising from the exposure of the whole naked body, and appointed deaconesses to disrobe the women."

Such is the testimony of the learned and profound Turretin, whom Mr. Hague has summoned upon the stand as a witness against us. When brought into court, and allowed to speak for himself, he not only gives his testimony in our favor, but most eloquently pleads our cause for us. We have quoted him, however, not for the sake of his arguments, but to show what little confidence we can place in Mr. Hague's cita-

tion of authorities. Turretin does not allow that baptizo, the radical word, means to immerse at all, and gives baptizo another signification before that of immerse. He sustains our use of the Sibylline verse. He affirms that the Septuagint and the New Testament writers give the word the meaning of to wash; and says that the Pharisees were called "Baptists" on account of their superstitious washings. He gives the word the *double signification of plunging and washing*. He quotes examples to show that sprinkling was practised by the apostles and primitive Christians, and then argues strongly in favor of sprinkling.

Now Mr. Hague, as an honest man, is bound to thank us for correcting his error. And let him not impute to us (as he did in a similar case, in respect to Ewing, page 82,) the purpose of quoting Turretin *for authority*; and declare his authority worthless, because he does not agree in sentiment with himself. We quote him, not for the value of his authority, but to *expose a misrepresentation*.

ERROR 3. Mr. Hague says, page 76, that Luther asserts immersion to be the only proper mode, as the only one answering to the signification of baptism, and that he so rendered the Greek word in his version of the New Testament. Now this is directly contrary to fact. In Mark vii. 4, Luther translates the word baptize by a word as near our own word wash as the two languages will admit, (waschen.) The word baptism, as applied to pots and couches, &c., in the same verse, he also renders by zu waschen. The same is true of Luke xi. 38. The German word which Luther uses when baptism stands for the religious rite, is not the word which means to immerse, if we may place any reliance upon the two German lexicons now lying upon our table. The word taufen, in Kütner and Nicholson's Lexicon, has only the meanings which appear in the note below.* Immersion is

* **Taufen**—To initiate into the church by the sacrament of baptism. To baptize or christen a child, Jew, or Turk, &c. To give a name. To

not among them. The only meanings given in Weber's German and English dictionary, are,—to baptize, to christen. The same dictionary puts down to the English word immerse, the German words eintauchen, untertauchen, versenken, vertiefen. The word taufen, by which Luther renders baptize, does not appear as one of the meanings of immerse, or of either of its synonymes, such as plunge, dip, sink or duck. Now all this is very strange, if that word so plainly means to immerse, *and nothing else*. And it is still more strange that Mr. Hague should have made such an assertion. Whatever may be said of Luther's sentiments as to immersion, his translation of the word baptize is, in all the numerous cases which we have examined, just that which was most consistent with his practice.

ERROR 4. On page 70, Mr. Hague says of Scapula, (whom he praises as "one of the most celebrated lexicographers of Europe,") that he gives to bapto and baptizo the meaning of immerse, (used in regard to those things which, for the sake of dyeing or washing, we wash in water;) likewise to dye, which is done by immersing; and these, together with the application of the word to the Christian rite, he says *are all the meanings* given by Scapula. *But Scapula does give other meanings*. He tells us that the word signifies (*εφαλει γινεσθαι*) to be upon the sea—to draw up—to fill for drawing up. He also gives examples under the sense of to tinge, (which it is strange Mr. Hague did not see,) to wit, that of painting or staining the hair, and pointing a spear with poison, things not done by immersion.

ERROR 5. Mr. Hague says that "Mr. Towne seems dissatisfied with the moderate statements of Dr. Woods and Professor Stuart, and apologizes for what he calls their concessions arising from their liberality." Now this is a fabrication of Mr. Hague's entire! We neither said nor intimated any such give a name in a solemn manner. To mix with water, to dilute or sophisticate.

thing, in relation to either of those distinguished men. We spoke of them with approbation, and quoted their language as sustaining our views. What reliance can we place on Mr. Hague's citation of authorities, when he quotes from our book what is not to be found in it? We did say, that "some of our writers on the subject, from a desire to show a generous and liberal spirit, have made unwarrantable concessions." The names of Messrs. Stuart and Woods, however, are not mentioned within many pages of this sentence; nor are they here referred to by even the remotest implication. If Mr. Hague has seen fit to *imagine* that we had those gentlemen in our eye, we say that he takes too great liberties. He must not publish his surmises for facts.

ERROR 6. On page 80, Mr. Hague says, "the writer speaks as if the Jews knew nothing of religious immersions;" and then proceeds to tell us, as if he considered us ignorant of the fact, that in legal purifications "the people sometimes dipped themselves." Let the reader turn back to page 9, and he will find that we recognise the fact, of which Mr. Hague so gravely informs us. We there state that "Paul calls the different washings done in the tabernacle service, baptisms, and that among them all there is not an instance of *immersion by the priests*. In all cases where the subjects bathed, there was no *official administration*." Now let the reader decide whether we spoke as if the Jews knew nothing of religious immersions. That Mr. Hague should affirm that our "work betrays startling instances of ignorance or forgetfulness," and follow up that imputation with the above sentence, is some temptation to retort railing for railing. But we forbear. We take occasion to say, however, that when a person was required by the law of Moses to be immersed; the assistance of a priest, or crowd of spectators, was not a part of the ceremony. We challenge Mr. Hague to point out a single instance of immersion by the hands of a priest. *The person bathed himself*. This, both nature and decency seem to ren-

der necessary. And from this fact, which Mr. Hague is very willing that his readers should overlook, we might fairly infer, that the gospel, if it had required immersion, would have required each individual to *immerse himself*.

ERROR 7. On page 71, Mr. Hague says, "The principle that baptizo *by its own force* determines the way of applying water, is clearly set forth by those three great lexicographers of the New Testament, Schleusner, Wahl, and Bretschneider." Astonishing! Schleusner defines baptizo, 1. to immerse in water; 2. to wash, sprinkle, or cleanse with water, (abluo, lavo, aquâ purgo;) 3. to baptize; 4. to pour out largely, (profundo largiter, &c.) Only one of Schleusner's definitions restricts the meaning to immersion. Three of them denote the application of the fluid by affusion. Wahl defines baptizo, first, to wash, to perform ablution, to cleanse. Bretschneider's lexicon gives no ground for Mr. Hague's assertion, for he defines baptize, to wash, to perform ablution, &c. We have never yet seen a lexicon which sustains Mr. Hague's position. We may well apply to him a remark which Professor Stuart applies to the great champion on his side of the controversy, Mr. Carson. "*Mr. Carson,*" says the professor, "*lays down some very adventurous positions in respect to one meaning, and one only, of words, which, as it seems to me, every lexicon on earth contradicts, and always must contradict.*"

ERROR 8. On page 71, Mr. Hague asserts that Hedericus, Stephanus, Suicer, Passow, and Rost, "declare an entire immersion to belong to the nature of baptism." Of two of these we know nothing. Hedericus (see his lexicon) defines baptizo, immerse, wash, sprinkle. Stephanus defines it, immerse, wash, cleanse. Passow defines it, immerse, wash, sprinkle.

ERROR 9. On page 70, Mr. Hague asserts that there is not a lexicon in the world, which does not give as the primary, the leading meaning under baptizo, to immerse, to sink, to submerge, either two or all of them." This is not true. The lexicon of Flacciolatus and Forcellinus gives the meanings

in the following order: Baptizo, abluo, lavo, i. e. to perform ablution, to wash. The lexicon of Constantius gives the meaning of bapto, the root of baptizo, thus:—Bapto, to tinge, to wash, to color, to immerse, to tinge or tincture with ointment, to imbue, &c. Buck, in his dictionary, says, “*its radical, proper, and primary meaning is, to tinge, to dye, to wet, or the like; which primary design is effected by different modes of application.*” Wahl, in his lexicon, defines it, first, to wash, to perform ablution, to cleanse; secondly, to immerse, &c. This is sufficient to show the incorrectness of Mr. Hague's statement. See Pres. Beecher's Letter, on Lexicons.

ERROR 10. It is stated in our essay, that the word baptizo denotes the application of water in divers ways; that all lexicographers concur in this fact, and that no intelligent immerser can deny it. Mr. Hague is an intelligent Immerser, and he denies it. Yet our statement is true; for Mr. Hague's denial is neutralized immediately by his own citations. He appeals to Robinson's lexicon, as one which confines the meaning to immerse, and yet he quotes other meanings. The same is true of others named by him. Mr. Hague seeks indeed to evade the point, by saying that all the other meanings are *figurative*, or *derived*, or come by implication. This will be more fully answered hereafter. It is enough to say here, that other meanings *are other meanings*, come from what source they may. And the denial in that form, though put forth in capitals, is virtually no denial; for our assertion was preceded by a recognition of the principle, that several distinct meanings of a word may be derived from one another.

The reader is now prepared to estimate correctly the validity of Mr. Hague's claim to all the lexicographers. WE SOLEMNLY AVER THAT NO LEXICOGRAPHER WITHIN OUR KNOWLEDGE, IN ANY COUNTRY, AGREES WITH HIM. Does Scapula agree with him? No. Do Flacciolatus and Forcellinus? No. Does Constantius? No. Does Hedericus? No. Does Bretschneider? No. Does Schleusner? No. Does Wahl?

No. Does Stephanus? No. Does Parkhurst? No. Does Ainsworth? No. Does Leigh? No. Does Cole? No. Does Passow? No. Do Suidas? Coulon? Greenfield? No. Does Zonoras? No. Does Gross? No. Does Schrevelius, that great master and critic of the Greek tongue? No. *Carson admits that the lexicographers are against him.* But Mr. Hague does more than simply set his authority in the scale against the authority of lexicographers, the most eminent the world has ever seen. They affirm that baptizo signifies affusion as well as immersion. But Mr. Hague contends that it signifies *only immersion*, and will have it that the lexicographers agree with him! This is wonderful! How shall we account for it? Would Mr. Hague deceive his confiding readers? Impossible. Has he never consulted the lexicographers for himself?—Confessedly there is here something of mystery which we cannot evolve. We must leave the task with our readers.

LEARNED CRITICS AND THEOLOGIANs.

With a little swell of language, Mr. Hague repeatedly asserts that all the learning in the world sustains his opinion as to immersion. “The literature of the world,” he says, “is with us.” This is comforting, if true. But our preceding examination of Mr. Hague’s assertions will excite the suspicion, that this also must be taken with some grains of allowance.

We have already seen what kind of support Turretin gave to the immersing principle, when called into court to testify. Perhaps it may be well to summon a few other learned critics and theologians upon the stand, as Mr. Hague has appealed to such authority.

FLACCIOLATUS, in illustrating the meaning of the word, gives an account of certain effeminate priests, at Athens, called Baptai, from *bapto*, *to tinge*, because like women they tinged, that is, painted their faces. He, of course, found something in the word besides immersion.

Mr. Hague will probably admit, that VOSSIUS was not destitute of some share of the learning of the world. He was one of the most distinguished scholars of the sixteenth century, and professor in two of the seminaries, then the most celebrated. In one place he says, that, "As in the purifications under the law, affusion or sprinkling was sufficient, so in the Christian church, we esteem affusion sufficient for baptism." He says, in another place, "It is clear that the ancient church baptized naked; and there are some who think the custom ought to be observed now, and deny that affusion is baptism. If we discover that the apostles immersed, it does not follow that they always observed this mode. Sometimes they must have baptized by pouring, on account of the multitude, as when they baptized three thousand in one day." He also gives an example of baptism by affusion, by one Laurentius, a martyr. "One of the soldiers," he says, "named Romanus, bringing a *cup of water* and offering it to him, seized the opportunity to be baptized." This case shows that, in the third century, affusion was so common a mode of baptism, that a soldier could offer himself for it, asking no questions. Vossius also *objects* to immersion. He quotes another example in which a person, even *though baptized naked*, was not immersed:—"and when he had stripped off his clothes, he poured water upon his head."*

WALFRIED STRABO, in his work, *De Rebus Eccles.*, says, "It is to be noticed that many were baptized, and are still baptized, not only by immersion, but by pouring water from above upon them."†

DUNS SCORUS, Dis. 3. "In baptism the essential part is one thing, to wit, washing or purifying; according to Ephes. v., where the apostle calls baptism the washing of water; and

* Et cum expoliasset eum, fudit super caput ejus.

† Notandum, non solum mergendo sed etiam de super fundendo multos baptizatos fuisse, et adhuc posse baptizari.

the accidental part another, namely, whether the ablution or purifying be performed by this or that mode.”*

THOMAS AQUINAS declares, that as the purification of the soul is meant by baptism, it is not essential which way it is done.

CALVIN, in his commentary on Acts, (viii. 38,) after speaking of the former prevalence of the custom of immersing, says—“The custom now prevails, of the minister’s sprinkling water only on the head or body. But so trifling a difference in a ceremony, ought not to be esteemed of such importance as, on account of it, to divide the church, or disturb it with controversy. For the ceremony indeed, AS FAR AS IT HAS BEEN COMMITTED TO US BY CHRIST JESUS, I would rather suffer death than it should be taken from us. But since in the symbol of water we have the testimony both of our purification and of our new life; since in water, as in a glass, Christ shows us his blood, that we may apply it for our purification; since he teaches us to be renewed by his Spirit, that we may be dead to sin and alive to righteousness, it is certain that there is nothing, which belongs to the *substance* of baptism, wanting in the prevailing practice. Hence, *from the beginning, the church allowed itself to differ somewhat as to the form, while sure of retaining the substance.*” Again, he says, “Whether the person baptized be wholly immersed, and whether thrice or not, or whether water be only poured or sprinkled upon him, IS OF NO IMPORTANCE.” Here is a comment on Mr. Hague’s assertion that Calvin agreed with him in opinion, while he differed in practice. “We might well insert a note of admiration here, but we forbear.” Did Calvin think that the command to baptize carried, *of its own force*, the command to immerse? How then could he say, that the *substance* of that command

* In Baptismo aliquid est de essentia, ut ablutio; juxta illud ad. Eph. vii., ubi apostolus baptismum appellat lavacrum aquæ; aliud vero accidentium, nempe ut ablutio hoc vel illo modo fiat.

is realized in sprinkling! How could he affirm that in sprinkling we have the rite as far as it has been committed to us by Christ Jesus? (*Quatenus nobis a Christo tradita est.*) Is Mr. Hague ready to adopt as his own the sentiments and language of this illustrious reformer? Mr. Hague's quotation from Calvin is true; **BUT NOT THE WHOLE TRUTH.** It illustrates admirably our remarks on page 14. Calvin says that baptizo signifies to immerse; but he does not say that it means *nothing but immersion*, nor that immersion is *essential* to Christian baptism, nor that it was *the only mode* practised by the ancient church. Probably Mr. Hague had never read Calvin, and cited him on the authority of some controversialist on his side of the question.

The celebrated WOLF was a man of some learning. But he, in his *Curæ Philol.*, does not exactly chime in with Mr. Hague's opinions. In his remarks on the passage—"Go, and teach all nations, baptizing," &c., he says—"Baptizo denotes not only immersion, *but also sprinkling and affusion.*" And again, on Acts viii. he says—"it signifies both to immerse and to tinge; and both forms were practised by the ancient church, which is evident from ancient monuments described by Mabillionius."

ATHANASIUS, as VOSSIUS informs us, did not censure the Arians for sprinkling, but for sprinkling *in the name of the Trinity, when they did not believe it.* His words imply that he considered sprinkling baptism.

With an air of triumph Mr. Hague quotes BEZA, "*the author of the Latin poems,*" as agreeing with him, (page 77.) But if Mr. Hague will adopt Beza's sentiments, there will be no further need of controversy. This writer, after showing that the phrase "in the water" determines nothing, says, "*I have noted this, lest any one should suppose there is any force in this particle, as those seem to persuade themselves, who think that children are not rightly baptized, unless immersed.*" Again, he says, after admitting that baptizo signifies immersion,

"YET BAPTIZO IS TAKEN MORE LARGELY FOR ANY KIND OF WASHING, WHERE THERE IS NO DIPPING AT ALL." Here you see disclosed the true sentiments of Beza. And yet Mr. Hague and the Watchman are proclaiming to the world that Beza was a close communion immerser! We are almost tempted to exclaim, O shame! where is thy blush! But it is said, "Beza says that baptizo signifies immersion." So do Messrs. Towne and Cooke. But does Beza say that it means *nothing but immersion*? Does Beza say that immersion is *essential* to the rite? Does Beza say that *none are rightly baptized*, unless they are immersed? That he never intended to be *so* understood, is evident from the above quotations from his writings.

Zanchius, the intimate friend of the famous Peter Martyr, was a celebrated scholar, and at one time read lectures both in divinity and in the Aristotelian philosophy in the seminary at Strasburg. He says, "*Baptizo doth as well signify to dye, and simply to sprinkle, as to immerse.*"—Cultu Dei. Lib. 1. Chap. 16.

Paræus says, "Baptism, with the Greeks, imports any washing or cleansing, whether it be done by dipping or sprinkling." Paræus was an eminent scholar of the sixteenth century, and made by prince Casimir a professor at Heidelberg. In 1589 he published the German Bible, with notes.

Musculus was a distinguished scholar of the sixteenth century. In 1549 he was settled as professor of theology at Bern. *He also wrote Latin poetry*, and left many valuable commentaries on the Scriptures. Musculus says, "It is free for the church to baptize either by dipping or sprinkling."—Wall's Hist.

Lynwood says, "Dipping is not to be accounted of the essence of baptism, but it may be given also by pouring or sprinkling."—Do.

Trelactius says, "Baptism, according to the etymology of it, signifies commonly any kind of ablution or cleansing."—Lib. 2. de Baptismo.

Tilenus says, "If we regard the etymology of the word baptism, it signifies dipping and also sprinkling."—Disput. de Baptismo, p. 883.

Let us next hear a few additional words from LUTHER, who seems to be a favorite with Mr. Hague. In his homilies on baptism, which were not written with any reference to the mode, Luther throws out here and there a casual expression, which gives a clue to his opinions. In the passage—"He that believeth and is *baptized*," &c., he uses *tingo*, a word employed frequently to designate simply to wet. He says, "It must be known and believed that it (that is, the water of baptism) is such that by it we are purified and cleansed, and receive what the Scripture calls the washing of regeneration." This is not the style of speech common with Immersers. Again, he thus speaks of baptism:—"Concerning this ablution and cleansing from sin, David says—'Wash me from iniquities, and cleanse me from my sin. Sprinkle me with hyssop, and I shall be clean.' And the prophet—'I will sprinkle clean water;' &c." It will be perceived that Luther is here showing, that the true end of baptism is not accomplished, except the soul is cleansed from sin; but the costume of the external rite is evidently alluded to. In another paragraph, preserving the same connection between the sign and the thing signified, he says, "Baptism is nothing else than to be washed and cleansed in the red and precious blood of Christ. Hence Peter says of those baptized, *that they were sprinkled by the blood of Christ*." (1 Pet. i. 2.) In his annotations, Luther calls the legal washings, commanded by Moses, *various baptisms*. In view of these quotations, the reader will see with what truth it is claimed, that Luther found in the word baptize the necessary and exclusive meaning of immersion.

ERASMUS ranks among the first scholars of modern times. He calls *the sprinkling* of the blood of Christ *baptism*.

JEROME says, "The Lord Jesus declares, I have also another

baptism to be *baptized* with. You *baptize* me with water, that I may *baptize* you, as a witness for me, *with your own blood*." This was incidentally said, and it shows that Jerome found something besides immersion in the word baptism. The martyr surely was not *immersed* in his own blood. And yet Jerome calls *the shedding* of one's blood in martyrdom a *baptism*. There are no limits, however, to some men's ingenuity. Since Mr. Hague has contrived to *immerse a lake in the blood of a mouse*, he may attempt (and with equal success!) to make out a case of immersion here.

In MARTUROLOGIO ADONIS, ad. 3. Cid. Majus, we read, "Whom the blessed Callistus, after enjoining fasting, catechised, *brought water* and baptized, (allatâ aquâ baptizabit.) Here the water *was brought*—of course not for *immersion*. But nevertheless it was brought for *baptism*.

BASSILIUS, speaking of the forty martyrs, says—"They were *baptized*, not with water, but with their own blood."* They were not *immersed* in their own blood, and yet they were *baptized* with it.

PETER MARTYR, the celebrated reformer and theologian of the sixteenth century, at different times professor of divinity at Strasburg, Oxford, and Zurich, thus gives his testimony:—"Baptizo signifies not only to dip, but *in any way to tinge or wet*."

ALSTEDIUS, another eminent scholar of the sixteenth century, professor of philosophy and theology, at Hesborn, in Nassau; and afterwards at Wettemberg, in Transylvania, says, "The term baptism signifies *both immersion and sprinkling*, and of consequence ablution." And so say Wolledius, Doederlein, Danaeus, Ursinus, Lightfoot, Wickliffe, Vorri-long, Bonaventure, Maastricht, Kecherman, and a host of others.

Mr. Hague will not dispute the authority of TERTULLIAN,

* Βαπτισθῆν οὐκ ἐν ὕδατι ἀλλ' ἐν τῷ ἰδίῳ αἵματι.

who lived within one hundred years of the apostles. This venerable father says, "that baptizo means not only to immerse, but also to pour." (*Mergere non tantum, sed et perfundere.*)

Will Mr. Hague pretend that the most learned theologians and biblical critics of our own country are with him? Dr. DWIGHT says that "the *primary* meaning of the word baptizo is *cleansing*." BARNES says, "Baptizo signified *originally* to tinge, to dye, to stain." PROFESSOR STUART, after stating that he could see no evidence that immersion was exclusively the mode of Christian baptism, affirms that "if any one maintains the contrary, it must be either BECAUSE HE IS UNABLE RIGHTLY TO ESTIMATE THE NATURE OR POWER OF THE GREEK LANGUAGE; or because he is influenced in some measure by party feeling; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly."

In view of these facts, in what light appears Mr. Hague's turgid boast, that all the learning of the world sustains his side of the controversy? He is confounded by his own witnesses. What is the testimony of Wolf? Calvin? Athanasius? Beza? Zanchius? Vossius? Paræus? Musculus? Lynwood? Trelactius? Tilenus? Erasmus? Jerome? Bassilius? Peter Martyr? Alstedius? Tertullian? Wollædus? Doederlein? Lightfoot? Danaeus? Ursinus? Wickliffe? Bonaventure? Kecherman? Vorriolong? Mastricht? Thomas Aquinas? Wall? Leigh? Lombard? Morus? Whitaker? Maldonet? Piscator? Walker? Pool!—but we forbear. Time would fail us to allude even by name to the numerous Greek scholars and biblical critics, in Europe and our own country, who give no countenance whatever to Mr. Hague's principles. Their united voice is against him. They may admit, indeed, that immersion is one meaning of the Greek word. But never do they contend for *this meaning exclusively*. Never do they maintain that *without an immersion there is no baptism*. These illustrious men

are made to support such principles—how? *By keeping back a part of the truth*, as in the case of Ewing, page 14. We venture to affirm that, in almost every instance, where a critic of any notoriety is cited by the advocates for immersion, he would serve them no purpose, *if permitted to utter his entire sentiments*.

There is one expedient adopted by Mr. Hague, in order to bring the learned on his side, which, if not original with him, is at least quite amusing. Apprehending some difficulty from the well-known fact that the great body of the learned of the present day practise sprinkling, and fearing that this might lead his readers to suspect the correctness of his statement, he ventures the presumptuous assertion, that, if they do not agree with him in *practice*, they do agree with him in *sentiment*. What! do Christian scholars universally believe *immersion essential to the very nature of baptism*, and yet practise sprinkling? This is a sweeping charge of insincerity. That they so generally *practise sprinkling* is, to our minds, satisfactory proof that they do not consider immersion positively enjoined by the command of our Lord to baptize. Mr. Hague's assertion implies that they are acting hypocritically.

We have now destroyed the whole force of Mr. Hague's Reply, and might lay aside our pen. But as we commenced with a purpose to leave no suggestion of his unanswered, we shall proceed briefly to notice his

PRINCIPLES OF PHILOLOGY.

The grand principle of Mr. Hague's philology seems to be this—that *if all the various meanings of a word can be traced, by any relation, however fanciful, to any one of those meanings, that one embraces the whole in itself*. Such a principle, if admitted, would lead directly to the conclusion, that no word in the language has more than one meaning. In his remarks on the several definitions given to the word baptizo in Robinson's Lexicon; Mr. Hague says—"That abbreviated word,

denoting by implication, is very important in this case, and involves the principle which Mr. Towne has overlooked, and by overlooking it, he misunderstands the lexicons." It seems, then, that we have not yet learned to read the lexicons, because we see not how to trace all the meanings, which branch off by implication, to one meaning, and make the whole family of significations attached to each word but one meaning. Upon this principle the whole controversy is in fact made to turn. Mr. Hague assumes it as a just principle of philology, and bases his reasoning upon it. Let us test this principle by some English word.

Take, for example, the word *SPRING*. The first meaning which occurs, is a leap or jump. Then others follow—as, elastic power—an elastic body—motives—a fountain of water—a season of the year—a crack in a mast—the source of a thing. Let the reader now see if he cannot trace these various significations back to the first, to wit, a leap or jump. The idea of elastic power comes from the first by *implication*, because one jumps by means of elastic power; and so with the rest. Now if Mr. Hague should say that a crack in a mast is the same by "*implication*" with motives of conduct, or a fountain of water the same with the spring of a watch, he would only be carrying out that favorite principle of philology, which he complains that we overlook. He might just as well say that *spring*, when used to designate a part of a watch, means the same as when used to designate a fountain of water, as to say that baptize, when used of *lathering one's face*, means the same as when used of *bathing in the sea*. These surely are different actions, expressed by the same word. Let the reader apply Mr. Hague's principle of one meaning to the following sentence:—In the *spring* of 1840, a man by the name of *Spring*, made a *spring* over a ditch, and fell into a *spring* on the opposite side, and broke the *spring* of his watch.

Permit us to remind Mr. Hague that *secondary meanings*

shoot forth from the primary signification of almost all words; a grand characteristic of language which he seems wholly to overlook. They proceed generally from cause to effect; and it not unfrequently happens that the primary meaning is merged or lost in some remote secondary. For the sake of illustration, let us suppose that baptizo signified originally to immerse. As *washing* is sometimes *the effect* of immersing, the word might easily pass from its first specific signification, to denote simply the *effect*; and in process of time wholly displace the specific meaning. On the same principle, it might come to mean *to dye*, and *to tinge*, without retaining the idea of immersion. As *purification* is an effect of *washing*, this meaning might engraft itself upon *washing*, and express at last the whole force of the word: so that to baptize and to purify would be equivalent terms. This meaning the word might very naturally assume in standing for a religious rite, the main design of which was to symbolize the *purification of the soul*. If such is the nature of language, an attempt to chain words to one meaning is fruitless; and to contend for the primary idea, in all the subsequent usages, is ridiculous.

Mr. Hague says, that baptizo must determine the meaning by its own force, or there is no clue to the author's meaning. If Mr. Hague says this of some *fragment* of a sentence, we reply that it *does not* determine the sense by its own force, and there is no clue to the author's meaning. The example which he himself cites (*βαπτίζεται η ναυς*) is admirably in point. He says that the lexicons agree in saying, that this means, the ship sinks. But would he have known it, if the lexicons had not said it? And could the lexicographers have discovered it, if they had not seen the word in connection with other words? That they could not, is clear;—for those same lexicographers tell us that the word sometimes means simply (*εφαλος γινεσθαι*) to be on the sea. The *word itself* does not forbid our translating the phrase, the ship is washed with the

waves, or the ship is launched, &c. The *two words alone* furnish no clue to the author's meaning. We will give another example, as *το σωμα αυτου εβηπν*. Will Mr. Hague tell us the precise meaning of the Greek verb here? Will he give us the *author's* meaning? According to his own principles, he should be able to do it; and should at once pronounce the meaning to be this—*his body was immersed or drowned*. But this is very far from being the *author's* meaning, as any one may see by turning to Dan. v. 21, where the whole passage reads thus: "and his body (Nebuchadnezzar's) was wet or sprinkled *with the dew* of heaven." There were certain idolatrous priests at Athens, called BAPTAI, from βαπτο. Why was this name given them? Mr. Hague must necessarily say, that they were so called because they had been *immersed*, or were *immersers*. But was this the fact? We will answer this question hereafter. We see, therefore, that there may be sentences, or a fragment of a sentence, as for instance that quoted by Mr. Hague, in which the word *by its own force* does not give the *author's* meaning. This fact proves that it has more than one specific meaning.

But if Mr. Hague intended to say this of every complete sentence where this word occurs, it is an easy task to show his mistake. If his assertion is true of baptizo, it is true of all other important words. The principle of philology, then, involved in his assertion is this, *that words must determine their sense BY THEIR OWN FORCE, or there is no clue to the author's meaning*. Let us bring this principle to the test. Take the English word *bar*, which means a rail thrown across a passage—an enclosure in a tavern—any obstruction—an enclosure in a court—an association of lawyers—a line in music, &c. All these meanings attach to the word. Now read the following line, and say whether the word determines the sense by its own force:

"Must I new *bars* to my own joys create?"

Here we cannot determine, by the simple force of the word,

whether bars mean tavern bars, or the enclosure in a court, or the rails of a fence, or any obstruction, or a line of music, or a company of lawyers. *And yet there is no difficulty in getting at the author's meaning.* Mr. Hague complains that our principles of philology "turn order into confusion." But if he can have no order in language, till each word has only one *specific* meaning, expressing by its own force a definite proposition, he will not see the chaos of speech reduced to order in his day.

MR. HAGUE'S UNSUCCESSFUL ATTEMPT TO EXPLAIN AWAY
OUR CITATIONS FROM THE CLASSICS.

In order to maintain his position, Mr. Hague must needs explain away our examples. Out of the eleven cases cited by us, he has selected four, in which he thinks he discovers immersion. Suppose we grant what he affirms of these four, there still remain seven, for whose immersion he makes no provision. From the course which he has adopted, we are left to infer, that he thought it best to select those examples • the most susceptible of a plausible evasion, expecting that the reader would lose sight of the rest, in the dust raised by his criticism. We ask the reader, therefore, to run his eye again over those examples in which the inventive fancy of Mr. Hague cannot find even a figurative immersion. They are such as the following: "the face lathered (baptized) with tawny rushes"—"a garment stained (baptized) with blood drawn by a sword"—"the hand wet (baptized) by pressing a substance," &c. &c. Out of eleven cases, seven have passed unscathed.

We now turn to the less fortunate examples.

"To-day, ye bearers of water, draw up (baptize) none." Mr. Hague might have spared his ridicule here, since we share it in the good company of his favorite Scapula. Scapula says that this word is used for—to draw up, and to fill for

drawing up. Mr. Hague confines it to the last of the two senses, and says it cannot have the first meaning. We leave him to settle the point with his venerated Scapula, reminding him, at the same time, that Hesychius and several other lexicographers concur with Scapula.

The next case is the following:—"When it *drops* upon the garments, they are dyed," (baptized.) Mr. Hague labors hard to find immersion here. But the garments are dyed,—how? By what process? By dipping? No. Mr. CARSON, one of the most learned and able writers on Mr. Hague's side of the question, generously gives up this example. Hippocrates employs the word, he says, "to denote dying by *dropping* the dying liquid on the thing dyed. It is surely not dying by dipping." The reader will judge, whether *dropping* is *dipping*, or whether the idea of *dipping* is to be found in a process of dying by *dropping*! This case is itself sufficient to overthrow Mr. Hague's main position. He says that the word *baptism* denotes an action, and that action *must necessarily* be dipping. He affirms that *immersion* and *baptism* are equivalent terms; and that the Englishman might as well speak of an *immersion* by sprinkling, as the Greek of a *baptism* by sprinkling. But Hippocrates spoils all this; for he uses *baptism* to denote a mode of action, which he informs us was dropping. This proves that Mr. Hague has yet to learn the true import of the word. The English scholar could never speak of an *immersion* by sprinkling; nor could the Greek have spoken of a *baptism* by sprinkling or dropping, if Mr. Hague's views of that word were correct. That Hippocrates does call a mode of coloring by the *dropping* of the liquid *baptism*, is conclusive proof that Mr. Hague does not understand the word. He would give it limits which it spurns.

The next example is that of "the lake baptized with the blood of a mouse." We have already introduced Mr. CAR-

son to the reader. Surely his authority will not be disputed. "To suppose that there is here any allusion to the literal immersion or dipping of a lake, says Mr. Carson, is a monstrous perversion of taste. The lake is said to be *dyed*, not to be *dipped*, or poured, or sprinkled. *There is in the word no reference to the mode.* What a monstrous paradox in rhetoric is the figure of the dipping of a lake in the blood of a mouse! Never was there such a figure. The lake is not said to be dipped in blood, but to be dyed *with blood*."—Beecher, Art. Bib. R., Jan. 1840. (We have no partiality for the entomological tribe to which Mr. Hague refers, (see p. 73,) and no inclination to share the benefits of their attentions with him and the playful student.)—The reader will observe that Mr. Carson concedes this example. He allows that the word is used here to denote an effect, without reference to the mode by which it is produced. But if it may be so used here, *why not in other places?* If Mr. Hague's views respecting the word were correct, it could not be used *in a single instance* as Homer here uses it.

The next case is that of the Sibylline verse. We presume Mr. Hague will not stake his reputation as a scholar on the assertion, that *Juras*, by its own force, means to drown. Yet he quotes with approbation a loose translation, in which such a sense is given. He says, "this is poetry, and good sense." All that may be, and yet not be the meaning of the passage in question. The other rendering, he says, is nonsense. But is it nonsense to speak of Athens as *too buoyant to sink*?

Now let the reader judge, whether Mr. Hague has successfully explained away our examples from the classics. Seven remain wholly unscathed. Two of the four which he attempts to wrest from us, his own friend acknowledges to be fairly ours. For the other two we feel no anxiety.

We sought in our essay to make the subject under discus-

sion perfectly intelligible to the English reader ; and therefore avoided as much as possible the costume of the schools, and quotations from foreign languages. At the same time, we designed to base our reasonings on sound philological principles. Aware that the advocates for immersion contend that the word baptize has but one meaning, and that they rely chiefly upon its pagan use, we concluded to give the reader a few quotations from pagan writers, showing that, even among them, it designated *different modes* of applying a liquid. We might have added others. The sense of *to dye* is very extensively given to βαπτω. Compounded with other words, it denotes a dyer, a dye-house, a dying-vat, &c. As a compound, it is used in the sense of *gilding*, or coloring with gold. The priests at Athens, called ΒΑΡΤΑΙ, "were so called from βαπτω, to tinge or paint, because, like women, they tinged their faces with paint." In Arrian—Expedition of Alexander:—Τους δὲ παύσαντες λέγει Νεάρχος ὅτι βαπτανται Ἰνδοί: "Nearchus relates that the Indians dye their beards." Mr. Carson admits that they did not *dye* their beards by immersion.—Bib. R., Jan. 1840. Although the reader has before him sufficient proof, that the word is capable of denoting more than one mode of applying a liquid, we request him to peruse carefully the following

LETTER FROM EDWARD BEECHER, D. D., PRESIDENT OF ILLINOIS COLLEGE, JACKSONVILLE, ILLINOIS.

REV. JOS. H. TOWNE.

Dear Brother,—With your request that I would notice the remarks of Mr. Hague on myself, and also that I would furnish you with certain facts and authorities, of which I spoke, I cheerfully comply.

The design of Mr. Hague's remarks on me is, to produce the belief that I have been inexcusably inaccurate in the state-

ment of plain scripture facts, through ignorance or forgetfulness. His words are,—“This is something like a statement which President Beecher, of Illinois, has ventured to make on the same subject. He says, ‘Nor is the washing of the clothes, so often spoken of, enjoined by a word denoting immersion.’ Now for the refutation of this, just turn to Numbers xxxi. 21, 23. ‘This is the ordinance of the law which the Lord commanded Moses. Every thing that may abide the fire ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation; and all that abideth not the fire, ye shall make *go through the water*.’ Now this passage has been in the Bible ever since these writers were boys, and how is it, that, to all intents and purposes, they never saw it?”

To his concluding question I reply, that, to all intents and purposes, I had seen and thoroughly examined it, before I made the assertion, which he has ventured to controvert; and of my position it contains no refutation at all:—for,

1. It does not contain the command to wash the clothes to which I refer;—and,

2. If it did, it contains no word denoting immersion.

3. The command, to which I did refer, occurs in the very next verse, and fully sustains my assertion; and yet this Mr. Hague did not *venture* to quote.

1. The passage refers to the purification of the spoils taken from an enemy. It does not relate to “the washing of the clothes so often spoken of.” This was the washing of a person’s own clothes. Moreover, it is not a specific command to wash clothes at all, but a general command to cause that to pass through the water which will not stand the fire. If he says this includes clothes, I reply, it just as much includes books and parchment, for they will not stand the fire; and will Mr. Hague therefore call it a command to wash books and parchment, &c.?

The plain fact is, it is not a specific command to wash anything by name; and yet I was speaking of a specific command to wash clothes by name, and nothing else. Again, this command is not one oft repeated—it occurs nowhere else. The washing of the clothes to which I refer, I characterized as “often spoken of.” How, then, does this passage refute my assertion? It does not even touch it. Again, if it were the command to wash clothes to which I refer, yet still it contains no word denoting immersion. Does the word קָבַר, to pass, to go, denote immersion? Does its Hiphil form, to cause to pass, denote immersion? Mr. Hague may reply, that *the phrase* to cause to pass *through water* denotes immersion. Very well, so it does; and when I ever deny it, then let him quote this passage against me. But I have done no such thing. I spoke of *a word* in which an oft-repeated injunction is given, and mentioned the identical word, viz., קָבַר, and affirmed that it did not denote immersion. And is it a refutation of this, to adduce a complex phrase, implying immersion merely by an adjunct, but in which the leading verb does not mean to immerse at all, but only to pass? If we say that a bird *passes through the air*, it implies flying, by force of an adjunct; does the word *to pass* therefore mean *to fly*?

But why did Mr. Hague omit the command to wash their own clothes, which occurs in the next verse? Here would have been a case in point. It is a specific command to wash clothes, and not a general command to purify spoils. It is an instance of the command to which I referred as oft repeated, and it contains the word specified. And will Mr. Hague venture to deny the truth of my assertion concerning it? After all, it seems to me that the *venturing* is on his side, not on mine. He has ventured to assail a plain truth, which no man can disprove or reasonably deny.

Of the authorities and facts to which I referred, there are many besides those which I have already adduced in my arti-

cles on baptism, and which I propose to employ in my concluding article. But, at your request, I will adduce at this time a few.

A passage in CLEMENT OF ALEXANDRIA deserves particular notice, as settling beyond dispute the position that those to whom the Greek was vernacular did regard βαπτίζω as signifying to purify, *irrespective of mode*. It occurs Strom, book 4, p. 531: Paris, 1641. Speaking of the true gnostic, i. e., one who has the true knowledge of God, he is led to speak of purity as essential in order to see God; and this leads, by a natural transition, to the *rites* denoting purification. He then remarks, that an idea of such modes of purification may have proceeded from Moses to the heathen poets, thus—Καὶ δὲ καὶ ἡ εἰκὼν τοῦ βαπτισματος εἰς αὐτὴν καὶ ἡ ἐκ Μωϋσέως παραδεδωμένη τοῖς ποιηταῖς ὥδε παρ.

Ἡ δ' ὑδραμασση καθάρσα χερσὶ ἕματ' ἔχουσα
Ἡ Πηνελόπη ἐπὶ τῇ νύχτῃ ἔρχεται Τηλεμαχὸς δὲ
Χείρας νύψαμενος πόλιν ἄλως ὤχετ' Ἀθῆνῃ.

Ἔθος τοῦτο. Ἰουδαίων, ὡς καὶ τοὶ πολλοὶ ἐπὶ κοίτῃ βαπτίζεσθαι. He here states, that that may be an *image or resemblance of baptism*, which has been handed down from Moses to the poets. He then illustrates it by two instances:—Penelope *washed* herself and put on clean apparel, and went to her devotions. Telemachus *washed* his hands in the ocean, and prayed to Minerva. He then adds, this *was the custom of the Jews*, that they should BE OFTEN BAPTIZED UPON THEIR COUCHES. To denote washing, Homer uses ὕδαίνω; to denote washing the hands, νύπτω. Here I propose to any intelligent and candid Greek scholar the following inquiries:—

1. Is not ὕδαίνω a generic word to denote washing or purification? Is it not as generic as καθαρίζω?

2. Dare any one say that νύπτω denotes immersion? Is washing of the hands immersion?

3. In *these instances* Clement says there is an *image* or resemblance of baptism. Of *purification* there is an image; but what *image* or resemblance is there of *immersion*?

4. Our credulity has been sorely taxed by the demand to believe, that *couches* were habitually immersed by the Jews; yes, by all the Jews;—shall we go one step farther, and affirm that it was their custom frequently to *be immersed upon their couches*? shall we believe that they had baptisteries below their couches, and an apparatus of ropes and pulleys, for elevating and depressing men, couches, and all? and that they were in the habit of doing this *frequently* in the course of *one meal*?

5. What then does the passage mean? Plainly, that they reclined on their couches, and often *washed their hands* during their meals. This is a matter of history and of fact. The other interpretation is ridiculous and absurd. Now the washing of the hands is a *purification*. The Psalmist says, I will wash my hands in innocency. Pilate desired to declare *his freedom* from guilt by washing his hands before the multitude. But the washing of hands is no immersion. The conclusion is inevitable that βαπτίζω here denotes to *purify*, not to *immerse*.

I will now state the general fact that both the Latin and Greek fathers, under the words βαπτισμός and βαπτισματα, do include not only the washing of the body and hands in *any way*, but also the *sprinklings* and *expiations*, not only of the Mosaic ritual, but of THE WHOLE HEATHEN WORLD. Of this in my next article I shall give ample proof; there is not room for it in detail here. I will only add, as to βαπτίζω, a single passage from JUSTIN MARTYR, relating to spiritual purification.

“What is the benefit,” says he, “of that baptism which cleanses the flesh and the flesh alone? ΒΑΠΤΙΣΜΑΤΟΣ ΤΗΝ ΨΥΧΗΝ ΑΠΟ ΤΗΣ ΟΡΓΗΣ ΚΑΙ ΑΠΟ ΠΛΗΜΕΞΙΑΣ ΑΠΟ ΦΘΟΝΟΥ, ΑΠΟ ΜΙΣΟΥΣ ΚΑΙ ΙΔΟΥ ΤΟ ΣΩΜΑ ΚΑΘΑΡΟΝ ΩΣΤΙΝ.”

Translate this—be *purified* as to your soul from wrath, covetousness, envy, and hatred, and Lo your body is pure—and all see the sense and feel its beauty. But who, that was not violently pressed to support a theory, would ever venture to use the barbarous expression, be *immersed as to your soul* from wrath, &c., and Lo your body is pure?

I will add two instances of the use of βαπτω. In book 4, lines 156, 157, of the Argonautica of Apollonius Rhodius, occurs the most remarkable case of immersion or dipping on record, if it is true that βαπτω always means to dip. The *subject* of the immersion was the HUGE DRAGON who guarded the golden fleece; the immerser, Medea; and that into which the dragon was immersed, *a juniper branch*. The facts of the case are these:—As Medea and Jason approach, the HUGE SERPENT raises himself up in vast coils, rising like volumes of smoke above volumes of smoke in some vast conflagration. Medea then sings her incantations, and relaxes his sinews; he throws himself forward and extends himself in huge folds—with uplifted head seeking to devour them. Medea then resorts to a soporific mixture in a cup, or goblet, and, in the words of the poet,

Ἡ δὲ μιν ἀγκυβοιο νειν τετμισσι βαλλῶ
 Βαπτους' ἐν κυκωνος ἀνχράτα φαρμακ' αἰδαίς
 'Ραίης κατ' ὀφθαλμῶν.

That is, (if βαπτω means *dip*, or *immerse*,) she, immersing him, with or in a newly cut juniper bough, sprinkled strong soporific poisons with songs upon his eyes; and thus put him to sleep. Here I inquire—Did Medea, according to the poet, *take up this* HUGE SERPENT? This was plainly necessary to dip or immerse him. How could she dip or immerse him *in a cup*, or *in a juniper bough*, or *with it*? If she did immerse him, it must have been done by sprinkling, for the poet expressly asserts that she *sprinkled* her soporific poisons on him. Will our immersing brethren then admit, that

we can immerse by sprinkling, from a cup, with a branch? If so, then all controversy is at an end; for we are all willing to immerse by sprinkling.

Now in this case the facts are undeniable. The subject was a VAST SERPENT. Medea took a bough of juniper, and sprinkled him with it, from a soporific mixture, in a cup. To describe this operation, the poet uses βαπτω and παίω. If this is immersion, all will admit that it is the most remarkable case on record; and performed in the most remarkable way.

But the Greek scholiast sees no immersion here. His words are—*οὗτοι καὶ τοῖς ἐφ' ἑξῆς φησὶ τὴν Μεδεῶν ἐπιβάλλουσιν ἀγκυθὰ το φαρμακὸν κοιμῆσαι τὸν δράκοντα*; that is, in these and the following words the poet says, that Medea, *sprinkling* the poison, with the juniper branch, put the dragon to sleep. And the editor illustrates it by a reference to the passage in Virgil, in which the god of sleep shakes a bough, moistened with Lethean water, over the temples of Palinurus, and puts him to sleep.

The second case is from Lucien. Speaking of dying purple, with the shell-fish called πορφυρα, he says, *δυνατὶ γὰρ βαπτῶν οὐκ ὠθῆσθαι μόνον τὸ τῆς πορφυρᾶς χυμῶς*. That is, (if βαπτω means to immerse or dip,) the flesh of the shell-fish can not only be eaten, but can also dip or immerse!! Dip or immerse what? and how can flesh dip or immerse anything? Translate it "can not only be eaten, but also color or dye," and all is plain.

As to LEXICONS—I have examined with care five made by writers of the Greek language, in which their definitions are in Greek—I refer to Suidas, Hesychius, Zonaras, Phavorinus, and the Etymologicum Gudianum, and in NONE OF THEM IS THE SENSE IMMERSE GIVEN EITHER TO βαπτω OR βαπτίζω. Zonaras gives full definitions of the ecclesiastical usage of βαπτίζω, all of which sustain the position that it denotes sacrificial purification, i. e., the remission of sins; yea, he

expressly so defines it—*αφωσις ἁμαρτιῶν δι' ὕδατος καὶ πνεύματος*—the forgiveness of sins by water and the Spirit; and what is this but sacrificial purification, or *καθαρισμός*? And Phavorinus follows him exactly in this.

I have now only to ask—what is the highest authority on this subject, the opinions of modern critics, or of those *who spoke and wrote the Greek as their vernacular tongue*?

Our immersing brethren are fond of claiming “all the learning of modern Europe” as on their side. I do not admit the truth of their claim. But if I did, I would only reply, Before their tribunal I refuse to stand. I appeal from them to those whose decision must be final—THE ORIGINAL WRITERS OF THE GREEK TONGUE.

And, as a friend, I would advise our immersing brethren to cease from using the oft-repeated thunder of great names, and to appeal directly to the writings of the Greek fathers, and other writers of ecclesiastical Greek. I, for one, am perfectly willing to abide the result.

I am yours affectionately,

E. BEECHER.

Clemens Alexandrinus, to whom Pres. Beecher refers, was one of the fathers of the church, distinguished for learning and eloquence. He was born A. D. 217. The examples cited in the above letter are decisive. We call the attention of Mr. Hague to them particularly. Will he inform us, and the public generally, in what manner Medea *immersed* the dragon with a juniper bough? This he must do, or abandon his position. Here is a clear case of *a baptism* by sprinkling. With this example before him, will Mr. Hague presume to say that bapto admits of but one mode of applying a liquid? As well might he contend that our English word *travel* specifies but *one mode* of going from place to place; or that our word *wash* specifies but *one mode* of using water. And let it be distinctly understood, that to multiply instances where the word denotes

an immersion can avail Mr. Hague nothing. What if we should give the reader ten thousand examples in which our word wash is used of an immersion—would all this prove that it cannot signify *other modes* of using water? The examples already adduced, prove beyond all doubt that *baptize* has not the determinate meaning of immerse.

EXAMPLES FROM THE OLD TESTAMENT AND APOCRYPHAL WRITERS.

Our citations from the Old Testament and the apocryphal writers bring us to the same conclusion. See page 9. These examples Mr. Hague has passed over without notice. He has preferred to fill his space with certain fanciful illustrations and unsupposable suppositions. The case of the officer is not worthy of a serious answer. No man could ever suppose that orders to sail to Nova Scotia required him to move through the air like *a bird*, or a kite, or the moon. There is but one mode of sailing common among men. Mr. Hague's illustration, therefore, is not in point. We will furnish our reader with one more to the purpose. Suppose an individual to receive orders to *travel* to Nova Scotia. He goes to his books to learn what *to travel means*, and finds that to travel signifies to walk, to ride on horseback, to sail in a steamboat, to ride in a rail-car, &c. What then? Is he perplexed? Is he in doubt what to do? By no means. He sees that the command is of such a nature that it may be obeyed *in divers ways*. It commands him *to go* to the place specified, but determines nothing as to the *mode* of travelling. An individual is commanded to wash. Now because there are divers ways of washing, and no one way is specified, is the command unintelligible? Certainly not. All which he is required to do, is simply to wash, the *mode* of washing *not being essential to obedience*. And if the word baptize, in its application to the Christian rite, is used in the generic sense of cleansing or purifying, there is no difficulty in discovering what is essen-

tial to a due observance of it, although no one mode of cleansing is specified. The very fact that no one mode is specified, only proves that the *essence* of the rite consists in *the use of clean water*, and not in the *mode* of using it.

But to test still further Mr. Hague's principle of holding sacred words to one sense only, and that the classic, let us take the word *πνευμα*. Its first meaning is *wind*—and then others, such as breath, the soul, the temper of the mind, and the Spirit of God, all come, by implication or analogy, from the primary meaning. If Mr. Hague will treat this word as he does baptize, and insist upon the primary classic signification, he will give us some ludicrous specimens of philology. He must then interpret the phrase, "he gave up the ghost," *he gave up the wind*. "The poor in spirit" must then be *poor in wind*. "In spirit and in truth," according to Mr. Hague, is *in wind and in truth*. "Paul determined in his mind" must read—*Paul determined in his wind*. "The spirit of meekness" we must understand as the *wind* of meekness. Who will tell us in what particulars this fails of being a fair carrying out of Mr. Hague's main principle of philology—the principle on which the whole matter in dispute turns?

Mr. Hague defies us to cope with *Universalists* on our principles, and goes on to tell us what absurd things they say about the word *αιωνος*, as though we were answerable for their perversions. But has he seen no successful arguments against *Universalists* by *Pedobaptist* writers? And yet, let us ask, did he ever see one that adopted his theory of *one meaning and one only*? We have never heard Professor Stuart's argument on the meaning of *αιων* ever objected to by *Immersionists*, on the ground that he classifies *the different meanings* of the word. And did Mr. Hague ever try his principle of *one meaning and one only*, in a discussion with *Universalists*? The very point for which the *Universalists* contend respecting the word *γεεννα* (hell) is this,—that it is used in its *primary sense of the Valley of Hinnom*. Grant them

this, and their proof that there is no hell, (so far as this word is concerned,) is complete. Yes, and Mr. Hague should have reflected, that the very word *αιων*, (age,) which he selects, if interpreted by his principle of strictly adhering to what is called the primary meaning, and making that alone *the* meaning, would be yielding the point entire to Universalists, so far as *that* word is concerned. Indeed, what he wishes us to do with baptizo, is just the thing which Universalists do with every word in dispute between them and us. His reference to Universalists was, therefore, very unfortunate for him.

But to return from this digression to the matters which he has passed over. We quoted examples of the use of the word in the Old Testament, and in the Apocrypha, in which baptize is used in a sense different from that of immerse. These Mr. Hague has not noticed. We then went to the New Testament, and selected examples, in which the word is applied to other things besides the religious rite. We thought it more important to settle the *Bible use*, than the pagan use of the term. But to this part of our work he makes no distinct reference. He does, in the beginning, say of the baptism of cups and couches, and of the Pharisaic washing of hands, that he *shall show* that they were immersions. But where he redeems his promise, we cannot discover. In one case he refers us to CALMET for proof that beds can be immersed: we have not found in Calmet any such proof, but much of a contrary nature. In connection with this point he quotes a Jewish rule as to ceremonial bathing, required by the law, to show, we suppose, that when the Pharisees* observed their uncommanded custom of washing hands, they immersed themselves all over; and then asks if a Jewish Rabbi is not better authority than a New England clergyman. Does he expect to satisfy clear and honest minds by such means? No; let it be well understood, that our examples to show that the Bible use

* As to the custom of the Pharisees, see Pres. Beecher's Letter, page 115.

of the term, *when not applied to the rite*, are clearly against immersion, and that Mr. Hague has not made an attempt to show the contrary, which requires an answer.

JOHN'S BAPTISM.

Our remarks under this head, in our first treatise, we wish the reader to peruse again, in connection with what Mr. H. has said in reply. He sneers at our computation of the numbers baptized by John. The words of the evangelist are—"And there went out to him Jerusalem, and all Judea, and the region round about Jordan." These terms, literally understood, imply that more than a million flocked to John's baptism. We put it down at 500,000, as the least that could have been intended. This, Mr. Hague treats as ridiculous. We leave the reader to judge, whether he has met the point, as a fair reasoner, conscious of the strength of his positions. He also ridicules our translation of *many waters* at Enon. As there is no refuting a sneer, we will not argue this point with him. We will rather quote a few suggestions from Professor Stuart, whom Mr. Hague lauds so much, as one of "*those venerable veterans in theology*." Now this same *venerable veteran in theology* says of this phrase, *ὕδατα πολλά*—"It has always seemed to me a very singular mode of expression, to designate the former idea," i. e., that the waters were abundant, and deep, so as to be convenient for immersing. "Why not say, because the water was deep, or abundant, simply? A single brook, of very small capacity, but still a living stream, might, with scooping out a small place in the sand, answer most abundantly all the purposes of baptism, in case it were performed by immersion, and answer them just as well as many waters could. But, on the other hand, a single brook would not suffice for the accommodation of the great multitudes who flocked to John."

"But let us now see what the idiom of the language de-

mands. In Matt. iii. 16, Mark i. 10, water designates the river Jordan. In Acts viii. 36—39, it is left uncertain by the text whether a stream or fountain of water is meant. In Rev. viii. 12, a '*third part of the waters*,' refers both to the rivers and fountains of water, that had just been mentioned, and so of, *of the waters* in the same verse. In Rev. xvii. 1, the angel says to John, 'I will show thee the punishment of the great harlot, who sitteth on *many waters*, i. e., many streams or rivers of water. In xvii. 15, the same phrase and idea is repeated. In Rev. xxii. 1, we find the expression, *river of water of life*, which in Rev. xxii. 17 is referred to, and called the water of life. In Rev. i. 15, xiv. 2, xix. 6, we have the expression, *voice of many waters*, which in two of the passages is followed by the expression, as the voice of thunder. Now it is the waves of the sea, probably, to which the writer here alludes. But these waves of the sea are successive, and, so to speak, different, and broken masses of water; not one continuous mass, deep and abundant. The simple idea of depth and abundance would not give birth to the conception of many waters. It is the *movement*, the *division*, the *succession*, and the *motion*, which form the ground of this idea."

"Of the evangelists, only Matthew and Mark use *ἰσθα* in the plural. Matthew employs it four times, viz., xiv. 28, 29, viii. 32, vii. 15. In the three former instances it designates the waters, as we say in the lake of Tiberias. In the latter it probably means *different or various streams or fountains of water*. In this last sense, Mark employs it in the only example in which the plural is used in his gospel, ix. 22. No other example of the plural occurs, till we come to the Apocalypse. Here, as we have seen, the waters or waves of the ocean are designated, in three instances, and in *nine instances*, *fountains and streams of water* are designated. No example then can be brought in the New Testament of the application of *ἰσθα* to designate merely quantity of water, simply considered as deep and abounding."

Thus our own remarks on this subject are more than sustained. If the reader will read them again, and compare them with Mr. H.'s suggestions, he cannot fail to see where the truth of this matter lies.

BAPTISM OF CHRIST.

Under this head, Mr. H. has said little that would be calculated to detract from the force of our remarks. The passage of scripture on which he relies to "*sweep all away*," is this—"It is evident that our Lord sprang out of Judah, of which tribe Moses *spoke nothing* concerning priesthood." "Here," continues Mr. Hague, "the apostle asserts, that no statute of the Mosaic law touched the priesthood of Christ, who pertaineth to another tribe, of which no man gave attendance at the altar." Is it a fact, or do our eyes deceive us? Has Mr. H. thus penned a denial of the priesthood of Christ, in thus perverting the text of Paul? We have, for some time, noticed a growing disposition among Immersers to quote, as of special weight in this controversy, the opinions of German writers, who, in order to expunge the doctrine of the atonement from the gospel, seek to exclude from the rite of baptism the symbolical sprinkling of the blood of atonement. But we were not prepared to expect that *Mr. Hague* would deny the priesthood of Christ, in order to make out that he was immersed. This seems too great a sacrifice to carry so small a point.

But charity would hope that he does not mean so much, though he says it. Suppose he means only to say, that as Christ was a priest, not after the order of Aaron, but after that of Melchizedek, he required no ceremony of induction to office, i. e., no public introduction and manifestation to the people, in his official character. Then the express words of John should settle the question, who tells us that the great purpose of his own ministry was to usher in that of Christ, and manifest him to Israel in his official character: "I knew

him not, *but that he should be made manifest to Israel, therefore I am come baptizing with water.*"

Mr. H. intimates that the ceremony of Christ's baptism did not correspond with that of the induction of priests. But we ask what material circumstance was wanting? There was certainly the washing with water; and as to the clothing with priestly robes and anointing with oil, the two other parts of the ceremony—the voice from heaven speaking to the ear what the ceremonial investiture by robes spoke to the eye—and the visible pouring upon him of the Holy Spirit, actually accomplishing what all typical unctions had prefigured—these were even more than answering the demands of the ritual law. As all the Jewish ritual was typical of Christ, what fact or circumstance relating to him could have been typified by the typical priest's induction to office, if not Christ's own induction to office? And as the type of the pass-over terminated in the real offering of the sacrificial Lamb; was it not fitting, that the type of priestly ordination should terminate in the real ordination of the real Priest, over the house of God? This truth stands out with the clearness of a sunbeam, by the collected light of both the Old Testament and the New.

BAPTISM OF THE THREE THOUSAND.

Mr. H. thinks there was water in Jerusalem convenient for immersing three thousand in a fraction of a day, because there was enough to stand a siege. But water in wells might answer all the purposes of standing a siege, and yet not be very convenient for immersing. He tells us that Chrysostom immersed three thousand in one day. But as he gives no authority for so incredible a fact, and as we have found so many of his other statements worse than apocryphal, and as the thing in itself is impossible, we must be excused for saying that we do not believe it.

BAPTISM OF THE ETHIOPIAN.

His suggestion as to the phrase, in Isaiah lii. 15,—“sprinkle many nations,” would probably not have been made, if the note which appeared in our second edition had been before him when he wrote. Since publishing that note, we have had the curiosity to consult all the Hebrew lexicons that have fallen in our way, and we find that only one out of the whole gives the least countenance to the rendering of the Seventy. Mr. H. says “Gesenius sanctions it, and throws light on its origin.” But how and why does he sanction it? The only sanction which he gives it, and the only light which he throws on its origin, is just to say, that the Seventy in that passage so render it. And *for that reason* he numbers the sense of *astonish* among its meanings—thus, “To cause to leap for joy or admiration. So, perhaps, Isa.—So shall he cause many nations to wonder at him.—Sept.”—And why does he give it even this *equivocal* sanction? Because he wishes to exclude from the Bible, as far as he can, the idea of Christ’s sprinkling the nations with his blood. Hence he sanctions the error of the Seventy, so far as he can without risking his own credit as a scholar, and no farther. Mr. H. should be a little more cautious of following in the wake of German neologists. But we see from the late forth-puttings of Newton Seminary, that the malaria from Germany is to spread its visitations upon the immersing denomination, and we fear to a greater extent than it has done with us; from the fact that neologists find declaring for immersion to be a convenient way of evading evangelical doctrines, and because, from their countenancing immersion, their writings are, in what Immersers regard a main point, peculiarly acceptable. But we hope that, in all their immersings, they will not be completely immersed in neology. A sprinkling of it has been quite enough for us.

But to return to the subject of Hebrew lexicons on Isa. lii. We have consulted Castellus’ Heptaglott Lexicon; also

the Pentaglott, and Robertson's and Pagninus' and Buxtorf's ; and none of them give such a meaning as that of *astonish* to the word. The Pentaglott gives the meaning of sprinkle to the word in that passage. It gives also the meaning of the word in the Targums, and the cognate words in Chaldee and Arabic. So utterly groundless is the conceit, that that word, in every other place rendered properly, should here mean to astonish. Mr. Hague's suggestion that the eunuch read from the Seventy, we have already refuted. If he did read from that copy, he had an inspired teacher, who could give him the true meaning. It is really of no consequence, therefore, whether he read from the Seventy or not.

In confirmation of what we said respecting the absence of such water as was suitable for the immersion of the eunuch, let us bring the testimony of Eusebius. Treating of Hebrew topography, under the word *Bedsour*, he says—"There was a spring in the village of Bethsoron, twenty miles distant from Jerusalem, flowing from a mountain, in which the Ethiopian was baptized." This testimony is specially important, as it was written at an early period, when the truth in the case must have been known. Pococke testifies that the spring was to be seen in his day, i. e. two hundred years ago. Thus vanishes the last semblance of proof that the eunuch was immersed.

THE LORD'S SUPPER AND BAPTISM.

In attempting to discredit our principles of philology, Mr. Hague says that any one would be justified on the ground of them to drop the sacramental wine on his hand, and absorb it through his skin, and contend that in so doing he obeyed the command of our Lord—"Drink ye all of it." We should be very sorry to encourage such an evasion of a plain precept. But Mr. Hague's illustration fails for want of relevancy. There is but one mode of drinking common among men. Men never *drink* through the skin of the hand. The command to drink, therefore, is a specific command, to receive the liquid

into the mouth and swallow it. Men drink in no other way. There are, however, divers modes of *baptizing*. The dragon was not baptized in the same way with the ship to which Mr. Hague alludes; nor was the baptism practised by the Jews, *while lying on their couches*, like that administered to the naked candidates of the ancient church. According to customary usage, the word drink limits a man to one mode of receiving a liquid, that is, he must receive it through the mouth; the word baptize, on the other hand, admits of several ways of applying a liquid. Hence Mr. Hague's illustration is totally irrelevant. As he has alluded to the Lord's Supper, however, we will take the opportunity to test *his* principles. Suppose we should do the same with the word *supper* that he does with the word baptism. Then because *deipnon* (supper) primarily denotes a full meal, taken about the middle of the afternoon, and usually accompanied with excess and revelings, we must understand (according to Mr. Hague's principles) the command to observe the Lord's Supper, as enjoining upon us the duty of doing just what the Greeks were accustomed to do at the meal designated by this word. This was an error into which the Corinthian Greeks fell, and for which Paul sharply reproved them. See 1 Cor. xi. When words are taken from a common use and applied to a sacred rite, they must have a shade of meaning somewhat different from their ordinary signification. See page 10. Those, however, who insist on plunging because they think the original word classically signifies to plunge, should, for a like reason, insist upon eating a full meal at the Lord's table. Our immersing brethren have only to treat *deipnon* as they treat baptizo, and the Lord's table would immediately present a novel and disgusting scene.

THE OPINIONS AND PRACTICE OF THE EARLIER AGES OF THE CHURCH.

Our limits will admit of only a few remarks under this head; and yet these few may throw back some light upon the

question discussed in the preceding pages. Let it be understood that we distinguish between the apostolic and the primitive church. That immersion was not practised by the apostles, we have clearly shown, so far as a demonstration of the absence of all evidence can prove a negative proposition. In the ages succeeding them, it was no doubt the general mode of baptism. BUT IT WAS NEVER PRACTISED EXCLUSIVELY. During a period of many centuries, sprinkling was held to be valid baptism by the great body of Christians; and evidences of its practice are to be found in the testimony of the most distinguished men, reaching back to the earliest historical ages of the church. Let the reader consult Erasmus, Zanchius, Calvin, Martin Bucer, Thomas Aquinas, Gratian, Bernard, and the writers generally of the sixteenth, fifteenth, fourteenth, thirteenth, twelfth and eleventh centuries, and he will find ample testimony to this fact. Walfriedus Strabo A. D. 850—the venerable Bede, A. D. 670—Aurelius Prudentius, A. D. 390—severally speak of sprinkling as valid baptism. Prudentius represents John as baptizing by pouring. In the year 337, Constantine the Great was baptized by sprinkling. The fathers of the third and fourth centuries, Gregory Nazianzen, Eusebius, Athanasius, Basil, Lactantius, bear witness in various ways to the practice and validity of sprinkling. Cyprian was constituted bishop of Carthage in 248. This distinguished bishop could not have been ignorant of the opinions and practice of the church at that early period. Speaking of some who were baptized by sprinkling, he quotes the prophet Ezekiel, (Ez. xxxvi. 25,) “I will sprinkle clean water upon you, and ye shall be clean;” and then adds—“*Hence it appears that sprinkling is of equal validity with the salutary bath.*”—Op., Lib. 2, Epis. 7. Is not the authority of Cyprian of more weight in this controversy than that of a “New England clergyman?” Origen and Tertullian both lived within one hundred years of the apostles; and they unitedly testify to the practice and validity of baptism by affusion or

sprinkling. The same may be said of Clemens Alexandrinus and Irenæus, the first of whom lived within fifty years of the apostles, and the last of whom was born about the time the beloved John fell asleep. Such are the facts. IT WAS NOT UNTIL AFTER THE REFORMATION, IN THE SIXTEENTH CENTURY, THAT ANY SECT OF CHRISTIANS CONSIDERED IMMERSION AS ESSENTIAL TO BAPTISM.

The question now very naturally occurs, What was the occasion of the beginning and prevalence of immersion? The modern advocates for exclusive immersion *take it for granted* that the early Christians practised this mode *because they believed the original word rendered it imperatively necessary*. But this position is wholly untenable. There are many considerations, which conclusively prove that the practice in question originated in no such belief.

1. It is not necessary to suppose such a belief, to account for the prevalence of the practice.

2. The word has no such restricted meaning, but is used of divers modes of applying a liquid, as has been clearly proved. The English scholar would as soon limit our word *go* to some one mode of travelling, as the ancient fathers limit baptize to one mode of using water.

3. Every fact which proves that the fathers did not consider immersion *essential*, proves also that they did not understand *the word as requiring immersion*. If they had understood Christ as saying, in so many words, "go and immerse," they must have insisted on that one mode as *essential*. But they never considered it as *essential*.

4. That the early fathers did not consider the word as a synonyme of immersion, is evident from the fact that they speak of *sprinkling* as *baptism*. Mr. Hague could not speak of sprinkling as baptism. He believes that *baptism* is precisely equivalent to our English word *immersion*. For Mr. Hague, therefore, to call sprinkling baptism, would be as absurd as to call sprinkling immersion. But the fathers could

speak of sprinkling as baptism; and they felt not Mr. Hague's difficulty, for the plain reason, that their views of the import of the word were radically different from his.

5. The fathers never base an argument for immersion on the import of the word. This is a very remarkable fact. The modern advocates of exclusive immersion rest their argument almost entirely upon the word. The word is immerse, they say, and therefore we must immerse. But there is nothing like this to be found in the writings of the ancient fathers. Why did they not take the same position with modern Immersers? Because they held altogether different views. Why did they not defend immersion on philological grounds? Because they knew that on such grounds it could not be defended.

6. The fathers and early Christians used the word in a sense as indeterminate as our word wash, and in instances where there could have been *no immersion*. They speak of the *shedding* of blood as baptism—of the baptism of *tears*—of baptism by *martyrdom*, &c.

7. The fathers expressly state that the power of baptism does not depend on the *quantity* of water used.

8. It is abundantly evident from their writings, that they understood baptizo, in its application to the Christian rite, in some generic sense, which left the mode of using the water undefined.

9. They themselves practised immersion, sprinkling, and affusion.

In view of these facts, we are not at liberty to take it for granted that the fathers immersed, because they believed that βαπτίζω means only to immerse. Indeed, it is quite clear that they were not led to adopt this form of baptism by any such belief. If such an understanding of the word had been the source of their practice, their practice would have been always uniform. They never could have used the word to denote *divers modes* of applying a liquid. With them it must then

have carried invariably the sense of immersion. They *never* could have called sprinkling baptism, if they had considered that word a synonyme of immersion. Since, therefore, their practice was not uniform; since they were accustomed to employ βαπτίζω in cases where the idea of immersion was not involved; since they called sprinkling baptism, and acknowledged its validity,—we are under the necessity of looking to something distinct from the word as the source of their practice. That they held no sentiments respecting this word in common with the modern advocates of exclusive immersion, is absolutely certain. How, then, shall we account for the introduction and prevalence of this form of baptism in the early ages of the church? There are *three* causes assigned by Pres. Beecher, which are amply sufficient to solve the mystery. 1. Oriental usages, and the habits of warmer regions. 2. A false interpretation of Rom. vi. 3, 4, and Col. ii. 12. 3. A very early habit of ascribing peculiar virtue to external forms. See Bib. R., Vol. V., Jan. 1841.

We showed in our former treatise, that in those scripture baptisms which took place near a stream, the parties stepped into the stream *for affusion*. Now a people accustomed to bathing, and in those warm climates where Christianity first began to plant her churches and administer her ordinances, would very easily slide into the practice of immersion, especially if there existed in their minds any predisposing causes. And such causes did exist in the strong tendencies towards superstition which characterized the primitive Christians. While the church was yet in its infancy, and after it had lost the guidance of inspired teachers, it was liable to fall into many errors. Its members were but babes in Christian knowledge. If the churches, which have been gathered from the most refined of the modern pagan nations, should be deprived of the guiding and moulding influence of the missionary, how long would they continue to hold the truth in its purity? There is, with many, a habit of regarding the primitive Christians, in the age

immediately succeeding the apostolic, as perfect models of excellence, and infallible expounders of the gospel. But we might with almost equal reason expect to find Christianity in her loveliest form among the converted savages of the Sandwich Islands. The church in that age was made up of persons gathered out from under the pompous superstitions of heathenism, and exposed to a thousand influences still bearing them towards superstition. Even in the very days of the apostles, Paul had more than he could do to resist this tendency to superstition which thus early developed itself in the converts. *Now it was chiefly this disposition, which originated and fostered the practice of immersion.* Minds so inclined would not be likely to be satisfied with the plain simplicity of the Christian rites as our Lord left them, but would naturally seek to make them more impressive. And it is a fact incontrovertibly established, THAT ON NO SUBJECT DID SUPERSTITION SO LUXURIATE, AS UPON BAPTISM. With immersion came in accompanying superstitions, *as immersing three times, the use of consecrated water, anointing with oil, signing with the sign of the cross, exorcism, eating milk and honey, putting on of white garments, anointing the eyes and ears, and the stripping of men and women perfectly naked, to denote their moral nakedness before the putting on of Christ.* Now these were parts of the immersion of the early church. The same men who practised immersion, practised these fooleries. They all come down to us as one parcel. They can all boast a date equally ancient. And those authors that claim for immersion an apostolic origin, *claim the same for its accompaniments.* Take as a specimen Romanus' book on "Ancient Rites," published at Frankfort, A. D. 1681. He contends that the use of the consecrated water was handed down from the apostles, as was also the custom of touching the nose and ears, and that of exorcism, &c. He farther very gravely informs us that females stripped themselves for baptism, and came out of the

water in a state of nudity ; and that they were not permitted to consult the timidity and modesty of their sex. The reason on which this practice was grounded was this—"that Christ suffered naked, and that females as well as others must imitate Christ ;" just as it is now pretended that we must be immersed because (as it is falsely alleged) Christ was immersed. Romanus quotes Cyril as exclaiming—"O admirable spectacle ! Ye were naked in the sight of all, and were not ashamed. So you imitate Adam, who was naked in Paradise, and was not ashamed. Yea, you imitate him who was naked on the cross, even Christ." Now is it to be believed that our Lord ever instituted this mode of baptism ? Could his apostles have sanctioned such superstitious usages ? And yet we see them flourishing in the early church, as accompaniments of immersion, and coevals with it.

The fact that immersion came into the church in such company, is conclusive proof that it was the offspring of those superstitious propensities, to which even such men as Tertulian and Cyprian were in bondage.

The Greek and Latin fathers are confessedly not safe guides as scriptural annotators ; and their *practice* is not to be received as the criterion of truth. Nevertheless, it is freely admitted that they must have understood the usual import of βαπτίζω, a term familiar to them as our household words. But why did they not base the propriety of immersion on the meaning of this word ? This is the whole of Mr. Hague's argument. But this *they* never essayed to do. The fathers well knew that the word could not be restricted in its signification to one mode of using water. They knew that it was frequently employed to denote an *effect*, such as cleansing or purifying, without reference to *mode*. With their perfect knowledge of the force of the word, they could not take the ground assumed by Mr. Hague. If they preferred immersion, it was for reasons which led them to practise trine immersion, the anointing with oil, &c. The great idea, however, which they

attached to *the word*, was *purification*. IN ALL THEIR WRITINGS, THEY INVARIABLY USE IT AS SYNONYMOUS WITH καθαριζω, TO PURIFY. This generic sense defines no one particular mode of using the water. As religious purifying might be done by immersion, with their superstitious tendencies they would naturally show a partiality for that mode; and as it could also be done by affusion or sprinkling, they could consistently allow the validity of other modes. Believing that βαπτισμα, as a religious term, was employed in the generic sense of to purify, the fathers very properly inferred that that which was *essential* to the Christian rite was *the use of clean water*, and not the *mode* of its use.

If the reader wishes to see this point ably discussed, we refer him to the articles in the Biblical Repository, on the import of Baptizo, from the pen of Dr. Edward Beecher. Dr. Beecher proves most triumphantly, not only that the Greek and Latin fathers understood baptizo in the generic sense of to purify, but that this is its meaning as a *religious term*. These articles have been before the public for nearly two years. The advocates of exclusive immersion have not been ignorant of their publication. Mr. Hague betrays his knowledge of their existence by his wayside thrust at Pres. Beecher. Mr. Cushman alludes to them *very prettily* under the image of a new star rising in the West. But why has no one this side of the Atlantic attempted a reply to them? They are unanswerable.

And here we cannot forbear to ask—Is it *reasonable* to suppose, that our Lord intended that the *mode* of using the water should be considered the *essential* part of the baptismal rite? The true spiritual baptism is purification. The external rite is designed only as the shadow of this reality. Is not the use of clean water all that is needed to symbolize this effect? But if Christ intended to lay the stress on the *mode* of using the water, why did he not select a word of the most specific sig-

nification? If a servant had received a command to *go* to New York, and some of his friends should insist that he ought to *walk*, and that *walking* was essential to obedience, it would be very natural for him to ask, "Why did not my master bid me *walk*, if he designed to confine me to this particular *mode* of *going*?" Or, if he had received an injunction to *wash* himself, and some one should tell him that he must *bathe* himself, and that this *mode* of washing is *essential* to obedience, he might very properly inquire, "Why then did not my master use a word of more definite signification? If he intended to make some *particular mode* of washing essential, why did he not *specify* that mode?" From the fact that his master had employed a word denoting simply an effect without reference to mode, that servant might justly conclude that he designed to lay no stress upon any one particular *mode* of washing. The application of these remarks to the subject under discussion is easy. Our Lord might have used words of more definite signification. The word *dupto* denotes specifically to *dip* or *dive under*. If he intended to make immersion *essential* to a right performance of the Christian rite, why did he not employ this word? The Greek word *rantizo* denotes specifically *sprinkling*—the word *ekcheo* denotes specifically *pouring*. Now if Christ intended to give essential importance to any one particular *mode* of using water, why did he not make choice of one of those words, which so clearly define *modes*? The fact that he employed a word which is capable of denoting *effects* without reference to mode, as washing, cleansing, purifying, &c., is conclusive proof that he never designed, that any one particular mode of using water should be considered *essential* to the validity of the rite.

But, furthermore, what supposable analogy could have led our Lord to fix upon *immersion*? Of the three modes of using the symbolic water, it is certainly the least appropriate. Indeed, to employ it in representing the effects of the Holy Spirit's operations upon the human soul, seems to be a mon-

strous perversion of language. Those effects are purity, joy, peace, &c. Now it is very common to speak of being *immersed* in care and trouble, of being immersed in debt, of being immersed in sloth, &c. The term is frequently used to denote *something disagreeable and oppressive*. But who ever thinks of describing that which is pleasant and joyous by such a term? Immersed in purity—immersed in joy—immersed in peace—immersed in humility—it is barbarous phraseology! If our Lord had designed to make some one particular mode of using the emblematic water essential, analogy would have led him to fix upon either of the other modes before immersion. See pp. 19, 20, 21.

CONCLUDING REMARKS.

The reader has now both sides of the controversy before him, and will judge for himself where the truth lies. If Mr. Hague has succeeded in sweeping away the positions assumed in our former treatise; if he has demonstrated that the term baptize always specifies one particular *mode* of using a liquid, and that that mode is immersion; if he has shown that our blessed Lord, and all others whom John baptized, were immersed; if he has proved that the apostles invariably immersed their converts;—in a word, if he has made it clear that this mode of administering the rite is essential to its validity, and that it was so considered by the apostles and the early fathers of the church—if he has satisfactorily done all this, then let Mr. Hague be followed as the true guide. But, on the other hand, if our positions stand firm, notwithstanding his effort to move them from their basis; if no satisfactory proof has yet been brought forward, showing that the apostles and fathers deemed the particular *mode* of using the purifying water, for which Mr. Hague contends, *essential* to baptism; if the controverted term, like our words *go, travel, dye, wash, purify, &c.*, denotes an effect without reference to mode, and this is proved by *examples* from both inspired and uninspired writers—

then Mr. Hague is sadly in the wrong. He wears a yoke of bondage which Christ Jesus has not imposed upon his followers. And because he would debar us from the Lord's table for not bowing our necks to this yoke, he is guilty of infringing our Christian liberty, and of exercising an usurped authority in the church.

In coming to a final decision, let the reader not forget, that the advocates of exclusive immersion assume more responsibility than we do, and have more to prove. Their principles of close communion lay them under obligations to show, **BEYOND A REASONABLE DOUBT**, that the *mode* of baptism adopted by them is *essential* to the validity of the rite, or, as Mr. Hague gives us to understand, *is the rite itself*. If the reader fails, therefore, to discover that degree of certainty on either side which he could desire; if after all it appears to be a matter of mere conjecture where the truth lies; if the evidence on both sides seems to be almost equally balanced, and he can arrive at no conclusion which is perfectly satisfactory—then, in fact, the question is settled in our favor. For what intelligent and candid mind could ever feel justified in basing close communion upon an external ceremony of *doubtful obligation*? Will the reader presume to enforce on others a religious ceremony, the obligatory nature of which is not fully made out in his own mind? Shall not Christian liberality have the advantage of his doubts? Will he disown and reject from the communion and fellowship of the saints a large proportion of the most devoted Christians in the world, before he is *quite sure* that obedience to his Divine Master renders it necessary? Nothing is more certain than that our blessed Lord must be better pleased with that disposition in a disciple, which leads him to err on the side of Christian kindness than with the spirit of exclusiveness and intolerance. Before the reader comes to a final decision, then, let him put the argument in favor of immersion to the test of the inquiry—*Is*

this sure and satisfactory ground on which to base close communion?

We offer not these remarks because we feel that obscurity hangs about the question in dispute. To us, the path of duty is clear. Mr. Hague very charitably insinuates that our confidence arises from the limitation of our views. As to that matter, the reader will judge between him and us. We will only say, that the farther we carry our examination, the more settled is our conviction that exclusive immersion is directly opposed to the will of Christ.

Towards the advocates of exclusive immersion we cherish no unkind feelings. Among them are many with whom we are familiarly acquainted, and whose friendship we highly value. But with their exclusive principle we have no sympathy. It is a pity that brethren, who embrace a common faith with us, who are enlisted under the same banners, and who will finally sit with us as guests at the Marriage Supper of the Lamb, should here on earth feel under the necessity of spreading a separate table. In this respect they maintain an unenviable singularity. How long shall it be so? How long shall their churches be the only place on earth, or in heaven, where the true disciple receives no welcome to the full communion of the saints? Surely the sooner this exclusive principle is extirpated the better. Why will not our brethren catch the spirit of one of their brightest luminaries, the illustrious Robert Hall? Let his sentiments prevail, and we should hail the dawn of a brighter day. Such a reformation, such a union of Christian brethren, as the adoption of his principles would effect, (to use his own language,) "would be a nearer approach to the ultimate triumph of the church, than the annals of time have yet recorded. In the accomplishment of our Savior's prayer, we should behold a demonstration of the divinity of his mission which the most impious could not resist; we should behold in the church a peaceful haven, inviting us to retire from the tossings and perils of this

NOTE C.

THE NEW BIBLE.

It has been announced in the papers that the new translation of the Bible has been published; though we have not yet seen it. We understand, that, while it substitutes immerse and immersion for baptize and baptism, in most cases, it excepts the case of John the Baptist; and forbears to carry out its principle, so as to say, as it should, JOHN THE IMMERSER. What is the matter? Has a distinction after all been found between immersing and baptizing? Or are our friends afraid to call things by their right names? Or are they afraid that others will, if they do; and so that they shall lose the advantage which they now have in a monopoly of the name Baptist? Whatever evils may follow this attempt to give currency to a sectarian Bible—however much it is to be deplored that sectarianism has now at last invaded the Bible itself, this good will result from it—the public will have a practical illustration of the absurdity of the principle, which makes immersion to be everywhere identical with baptism.

NOTE D.

THE GREEK CHURCH.

The view which we have given of the origin of immersion in the primitive church, accounts satisfactorily for the existing practice of the Greek church, and is more than an answer to Mr. Hague's quotations on that subject. But we cannot forbear to cite a few sentences from Dr. Beecher's work, named above. "The opinion of the Greek church is often alleged as decisive in favor of the meaning immerse. Being by name the *Greek* church, it is inferred, of course, that they must be good judges of the import of a Greek word. In reply to this, I would ask—Is modern Italian ancient Latin? If not, neither is modern Greek ancient Greek. That modern Greek resembles its ancient stock more than Italian does the Latin, I do not deny. But the resemblance is not such, that the opinion of a modern Greek scholar, on a point like this, is worth any more than that of a modern German, Italian, or English scholar. No man can form an opinion on this subject, except by a study of the facts found in the ancient writers, who exhibit the usage in question; and his opinion is worth most, who most carefully investigates, compares, classifies and judges in view of the whole case. And if this be so, the opinions of the modern Greek church, unsustained by argument, ought to have no peculiar weight. Their proficiency in philological studies certainly does not exceed that of other European scholars, to say nothing of those of America."

BAPTISMAL CHANT.

TH. TALLIS. 1560.



Before the Administration.

Matt. xxviii. 19, 20.

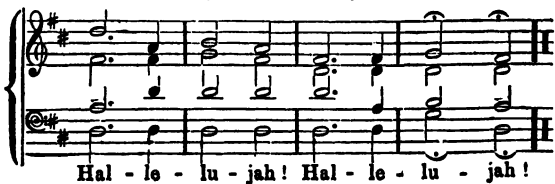
1. { Go ye, and teach all nations, baptizing them
 { In the name of the Father, and of the Son, and of the |
 Holy | Ghost :
 { Teaching them to observe all things whatsoever I have
 commanded you ;
 { And lo, I am with you alway, | even . . to the | end . . of
 the | world.

Ps. ciii. 17, 18.

- { The mercy of the Lord is from everlasting
 { To everlasting upon them that fear him,
 { And his righteousness unto | children's | children :
 { To such as keep his covenant,
 { And to those that remember his com - | mandments to |
 do— | them.

Mark x. 14.

- { Suffer little children to come unto me,
 { And for - | bid them | not :
For of | such . . is the | kingdom . . of | heaven.



After the Administration.

Ez. xxxvi. 25, 28.

1. { Then will I sprinkle clean water upon you,
And | ye . . shall be | clean :
2. { A new heart also will I give you,
And a new spirit will I put within you,
And I will take away the stony heart out of your flesh,
And I will | give . . you a | heart of | flesh.

Is. xlv. 34.

{ I will pour my spirit upon thy seed,
{ And my blessing up - | on thine | offspring :
{ And they shall spring up as among the grass,
{ As | willows . . by the | water - | courses.

Is. xl. 11.

{ He shall feed his flock like a shepherd ;
{ He shall gather the lambs with his arms :
{ And carry them | in his | bosom.
And shall gently lead | those that | are with | young.

Acts ii. 39.

For the promise is unto you, and | to your | children ;
{ And to all that are afar off,
{ Even as many as the | Lord our | God shall | call.



Hal - le - lu - jah! Hal - le - lu - jah! A - men.

CHARACTERISTICS
OF THE
DEFENCE OF EXCLUSIVE IMMERSION,
EXHIBITED IN A
REVIEW OF MR. HAGUE'S SECOND REPLY
TO
MESSRS. COOKE AND TOWNE.

MR. HAGUE has made such a reply to our rejoinder, as to enable us in a short compass to show the groundlessness of his main positions. We have now in hand the means of showing clearly on what kind of defence immersionists rely, when their more popular arguments have been thoroughly sifted. If Mr. Hague had been willing to have the arguments on both sides placed in one book, so that every reader could have the whole before him—or if there were now a probability, that all readers would see and carefully compare both sides, the labor of this last sheet would have been needless. As it is, we deem it proper to invite and facilitate a comparison of the two, by gathering out and presenting in an easy order, some of the most marked characteristics of Mr. Hague's last performance. We shall not speak of the multitudes of instances where he has erred in subordinate points. We *could* not, without swelling our sheet beyond all prospect of its being read. We shall only bring out some leading features of his work. It would be folly in us to follow our opponent into every nook and corner of his production, and traverse all the ground covered by his ramblings. Few controversial productions can claim the merit of giving a greater proportion of information, on subjects but slightly connected with the argument. It comes near to the merit of a discussion *de omnibus rebus et quibusdam aliis*.

In our last pamphlet we published, without comment, Mr. Hague's uncourteous prefix, in which he informed us, that if he had known when he commenced, that Mr. Cooke had had any authorship in the production, he should not

have entered the lists. And now he repeats and amplifies the same, in terms still less courteous. But what are the facts in the case? The task of engaging in the discussion was one of his own seeking. There was nothing, save perhaps his eminence among his brethren, that made it *his* special duty to take up a controversy with us. The articles in the Puritan, to which he replied, purported to be EDITORIALS, and *editorials are generally written by editors, at least in part*. Nor had we or the Puritan authorized a hint to the contrary. If another paper was to Mr. Hague the vehicle of a mistake, he must settle it with that paper, or with the unknown friend with whom the mistake in the paper originated. But if he thinks these circumstances justify his repeating the intimation that he has caught a Tartar, and entertained an evil angel unawares, by reason of some underground work of ours, so be it. He refers to a previous editorial in the Puritan, as a reason for declining discussion with Mr. Cooke; and yet it is passing strange, that by the same code of honor, he should not have declined discussing the other editorials of the same paper. His reasoning is tantamount to this — one editorial in that paper was offensive, therefore I must never discuss a matter with one of its editors; but I may freely discuss any of its editorials! And another reason is, because an editor's office is "A PLACE LESS NEAR TO HEAVEN" than "A PASTOR'S STUDY," in which himself writes of course; and what comes from the study, is expected "*to be pervaded with the genial spirit of candor, charity and truth, all baptized in Siloa's brook, &c.*" All that may be, but it was not to be expected, that one could sit in a pastor's study, and in the very act of telling how near to heaven he sat, and what heavenly things came from pastors' studies, could give utterance to such sinister and groundless insinuations, and such offensive personalities. How far he has availed himself of the advantage of so hallowed a place, to keep out from his production all earthly mixtures, will appear in the sequel. If he has exhibited no instances of a bad spirit, no personalities designed to wound the feelings rather than elicit the truth — such as his insinuation that we had need to employ a translator of our Latin quotations, and such as his reference to Illinois — if he has used no quibbles nor disingenuousness in argument, we will freely allow him the credit of

having occupied a place near to heaven. Otherwise, he must take his chance among the sinning mortals, that sometimes enter an editor's office.

It is the common artifice of some controversial writers to say much of the importance of maintaining a kind spirit. This is well when it proceeds from a sincere heart. But when a writer immediately forgets his professions, and avails himself of every opportunity to irritate his opponent, we are compelled to regard his deprecating an improper spirit as gross religious cant. If we take Mr. Hague's *professions*, he certainly breathes a most kindly spirit towards us; but if we judge him *by the pages of his pamphlet*, we come to a different conclusion.

We will now present in a series, the several characteristics of his work.

I. CHARACTERISTIC. MISSTATEMENT OF THE LAWS OF LANGUAGE.

1. SPECIFICATION FIRST. Mr. Hague lays the main stress of his argument from the laws of language, on the assumption that *words never lose their primary meaning*. We had asserted that they sometimes do, and he comes out against that assertion with all his might. And well he may; for if they do, his whole theory about immersion being by the laws of language necessarily involved in all the meanings of baptize, falls to the ground. He wonders why we gave no instances of such words as have lost their first meaning, and seems to have forgot, that on page seven of our hints, we wrote as follows — "*Words often lose their primary meaning; instance the word villain, primarily a servant; the word clerk, primarily a clergyman.*" These instances we had already given, and if he wants others he has them in the following table :

Words.	Primary and obsolete meanings.	Secondary and present meanings.
Knave,	a boy, next a servant,	a rogue.
Knight,	a young man, next a servant,	a bearer of military title.
Fiend,	an enemy,	an infernal spirit.
Limb,	a border,	a branch.
Folk,	a crowd,	a people.
Linen,	long, next flax,	now a species of cloth.
Lust,	to extend,	to desire eagerly.
Mud,	foolish,	deranged or enraged.
Mass,	leisure.	holyday, a religious rite
Mean,	common,	low, contemptible.
Neighbor,	nigh-boor,	one who lives near.

We select examples from the English language, because English readers would only be perplexed by quotations from the Greek, and because the laws of all languages touching this matter are essentially the same. In view of these examples it appears, that the etymological or primary meaning, so far from being the only or all controlling meaning, sometimes ceases to exist, and the secondary or the tertiary meaning is the only existing meaning.

2. SPECIFICATION. We had stated, that if a word had acquired a particular secondary meaning, different from the primary, it was no matter by what relation it had come to this sense: whether that of likeness, or of cause and effect, &c., it was still no less a separate meaning. This suggestion is also equally offensive to Mr. Hague. Because he will have it, if we understand him, that all but the first meaning are in all cases *figurative* meanings; and must be limited in the first. But this is a matter easily tested. The first meaning of the word *knave*, is that of a boy; a meaning which it still retains in the German, though it is lost in English. According then to Mr. Hague's principle, that the primary sense must limit the other, and be implied in it, there are no *knaves* which are not *boys*. And by the same rule, there are no *knights* but among *servants and young men*. And we can have no *neighbors* but *boors*, and no clerks but clergymen, and no villains but slaves—just by the same rule, that we can have no baptism but immersion. In the light of these examples, we can appreciate the following paragraph of Mr. Hague's.

"I have shown, that in no instance is the primary meaning merged or lost—that it not only exists, but lives in state, rules like a king, over all its secondaries, and says to each thus far shalt thou go, and no farther. It will not allow them to forget, from what source they come; but makes them mindful of their origin, and the limits of their power. Such philology as that of my opponents, would teach them rebellion, and urge them to throw off their allegiance; but order is Heaven's first law, and they are bound by a sway, which they cannot break. The facts in the case show, that our authors' criticism is false. I lay it in the dust, where it belongs, and passing the very test which they propose, come forth with the clearer proof, that their principles of philology are erroneous!"

Now it is a pity, that such a delicious piece of rhetoric should have been left to spoil, for want of a little sprinkling of the salt of truth and logic, to preserve it. After putting us into the dust with such an elephant's tread, and such grandiloquent speech, he invites us to go to Richardson's English Dictionary, and learn that the true way of lexicographers, is to find first the etymology and the literal meaning, and secondly the metaphorical &c. But in all this good advice, we see nothing pertinent. For we are not told always to *make the etymological meaning the principal and all pervading one*, according to Mr. Hague's theory. Here we have a clue to the lurking place of that illusion of Mr. Hague, which prompts him so to misread all lexicons. If a lexicon places immerse first among the meanings of baptize, and then adds, that it means to wash, to wet, to sprinkle, pour, or to purify, he makes the first to over-run all the rest, and allows them the *name* of separate meanings, but not the reality. The word may mean to wet, but to wet only by immersion. It means to pour, but to pour only by immersion. It means to paint the face, but only by immersion. It means to wet as with tears or trickling blood, but only by immersion. Now let us apply this way of reading lexicons to other words.

The etymological meaning of *neighbor* is nigh-boor; shall we then say that that meaning still inheres in its present use, and that every neighbor is a boor? and shall we say that *knave* may mean a rogue, but only a rogue among boys — villain may mean a scoundrel, but only a scoundrel among slaves — that the word *spring* means first a rising motion, and therefore every spring of a watch must have an upward, a rising motion. Mr. Hague professes much to like that word spring; but if he cannot make immersion fit all the meanings of baptism, better than he can confine the spring of a watch to an *upward* motion, he has a desperate cause. For that which moves in a circle, or in all directions, is no more confined to one direction, than baptism is confined to immersion. And if it is no more necessary to *wash* the person baptized, by *immersion*, than it is for the spring of a watch to move *upward*, in order to do its office as a spring, he urges his claims for exclusive immersion upon slender grounds. These remarks expose the gist of his many misty pages on the laws of language.

3. Another illusion akin to this appears in his abundant play upon the term *figurative meaning*; as when he says, page 10, "the word baptize in the commission of Christ is not used in a figurative sense." This is one example, out of many, of an expedient much calculated to lead astray the superficial thinker. But what does he mean, when he speaks of an established sense of a word being a figurative sense? Let us have it in relation to some of the words named above. The literal sense of the word *knave* is a boy, and the figurative sense is that of a rogue. The literal sense of the word *clerk* is a clergyman—the word is derived from an ecclesiastical term. The figurative sense is that of a person employed in writing. But here the figurative sense is the *true* and the *main* sense. But Mr. Hague must insist on the literal sense of all words being taken, except in highly figurative style. He must have it, that the word *clerk*, when it occurs in plain narratives and in statutes, must mean an ecclesiastic, and so of the others. Then take our word *custom*, whose literal sense is *habit*, and say, *such a merchant lost his custom*. And then, because we must be confined to the literal sense in plain narrative, the above phrase must mean, *such a merchant lost his habit*. So much for his notion of the figurative sense of words.

II. CHARACTERISTIC. NAKED RE-ASSERTIONS OF UNFOUNDED POSITIONS.

1. In his first pamphlet Mr. Hague gave prominence to the fact, that immersion prevailed to a great extent in the primitive church. In our reply, we took special pains to bring out the facts as they were, and show the history of opinions and practices of the primitive church. And we showed, that though, through the superstitious tendencies of the age, immersion early came in, and generally obtained, and by the time popery had prevailed, had become very firmly established; yet none in the primitive ages held that immersion was necessary to valid baptism. This was the most labored and valuable part of our work, and we were curious to know how it would be answered. Judge then of our surprise, when we found Mr. Hague's book filled with every thing else, and yet containing *no notice of this*; but supplying the lack of argument or expla-

nation with two or three broad assertions, not inconsistent, on the face of them, with the true history of primitive baptisms, as stated by us, but so stated, as to invite an inference wide from the truth. We are sure, however, that this could not have been done in a pastor's study.

2. He had said, that we found fault with the concessions of Professors Stuart and Woods, when we had not even named those professors, in connection with any concessions. We distinctly pointed out the error, and complained of it. And how does he reply? Does he abandon his assertion, or does he make it good? Neither, but he attempts to justify it, on the ground that he "COULD NOT AVOID THE IMPRESSION," that we meant those persons, and seems to claim that we shall inform him whom we did mean, or leave him to infer that his guess is well founded. And this is a specimen of the manliness of one who writes in a pastor's study! We are to be convicted on his impressions. Would he have been satisfied with such a reply, if we had so injuriously arrayed him against his friends, and then refused to correct the error? In one case, by a mere inadvertence, we misquoted him to this extent — we said that he had praised Scapula, as "one of the most celebrated lexicographers of Europe" — when his expression was, that Scapula's *lexicon*, was "one of the most celebrated lexicons of Europe." For this error he took us to task, and we now cheerfully correct it; and say that it was the *lexicon*, and not its author, which he praised! And as it was an inadvertence, we hope now to stand so far *recti in curia*.

III. CHARACTERISTIC. MISSTATEMENTS OF OUR POSITIONS.

1. CONTRARY to our express disclaimer, he persists in saying that we quoted Ewing's *lexicon as authority*. On page 15 of our Hints, while replying to the Watchman, who had quoted Ewing as authority, we quoted from him to show, that the Watchman had misrepresented him. Upon this, Mr. Hague in his reply, page 82, accuses us of classing Ewing with standard lexicographers, and quoting him as authority. In our rejoinder, page 93, we alluded to this case as an act of injustice. And yet in the face of all this, Mr. Hague comes out with a still more positive asser-

tion. But this is only a specimen of his general representation of us on the subject of lexicons. We have quoted from this and that lexicon by pedobaptist authors, merely to repel his assertion, that all the lexicons and even pedobaptist lexicons, are in his favor. And to this he replies — *you are quoting as authority writers on your own side.* Let the candid judge between us here.

2. Mr. Hague had claimed all the lexicons in the world, without classification or discrimination, as favoring his view of the meaning of the word ; and we, after showing the error of this claim in respect to some particular lexicons, threw together the names of many, which we knew to be against him. And he meets this sort of evidence, by ridiculing our *classification of authors* ; when we attempted no classification, and had no occasion for any. He blows upon the whole, because they are not arranged according to their respective merits, or according to the languages in which they wrote. But what is all this to the point in question ? True, some were Latin, some Greek, some German, and some English. But they all held a place in the world ; and all spoke against Mr. Hague on baptism ; and were therefore all equally good to meet the assertion of Mr. Hague, that all the lexicons in the world favored his theory. The suggestion that it was a sufficient answer to sneer at their *classification*, could not have come from so hallowed a place as a "*pastor's study.*"

3. We had said that Mr. Carson, a baptist writer, admits that lexicographers are against him. This Mr. Hague wishes to be understood to deny ; but after many words on the subject, his denial ends in affirming the very things which we had affirmed. He says that Mr. Carson finds fault with the lexicons, because they do not, like him, "maintain, that in figures there is no different meaning of the word, it is only a figurative application — the meaning of the word is always the same." Now this amounts to just what we asserted, that the lexicons are against him, in just the points where we are against him. And when Mr. H. attempts to make us affirm that Mr. Carson said, that "the lexicons give to baptize the sense of sprinkle," as its etymological meaning, or its exclusive meaning, he does what is not to be expected from a fair controversialist.

5. He represents us as saying, that the assumption, that water baptism is implied in the passage, which speaks of

a burial with Christ, is "*a mere assumption of the baptists.*" And then he goes on to cite pedobaptist authorities, that have assumed the same, to show that it is not a mere assumption of baptists. And he proves very conclusively, that baptists have not been alone in the assumption. But he proves what no one denies. We said only, that it is a mere assumption, and did not say that it was an assumption of the baptists. We well knew that there had come down from popish times, a habit of speaking on this subject, which was formed when immersion was the general practice of the Papal church. And that many, not immersers, without consideration, have referred the text to water baptism. Thus our author makes us say what we never thought, and then tasks himself to disprove the saying, and secure the satisfaction of finding us in a mistake.

IV. CHARACTERISTIC. ARGUMENTUM AD INVIDIAM.

MR. HAGUE more than once informs us, that Papists testify that the Catholic Church changed the custom from immersion to sprinkling, by mere authority of the church, and against the teachings of the scriptures. And so he will have us believe, on such authority, that baptism by sprinkling, is a mere Popish institution, and against the scriptures. Has Mr. Hague ever read the history of this change? If he has read what we have written on the history of immersion, he knows or may know, how immersion *came into* the Catholic Church. And if he will read ecclesiastical history more attentively, he will find, that the change from immersion to sprinkling, had an intimate connection with the reformation from Popery. That though on the Continent it preceded the reformation in some states, yet in England immersion was retained, some time after the reformation. The exiled Puritan ministers, who in the days of Mary fled to Geneva, brought back to England an influence, imbibed from the School of Calvin; and spread far and wide the leaven of anti-immersing sentiments. From this time, the habit of immersion gradually declined, till the time of the Westminster assembly, who put it down by express provision for sprinkling inserted in their directory. So that there is no little reason for us to turn the tables upon Mr. Hague, and say, that it was immersion, and not sprinkling, which came as "*a token of remembrance from Popery.*"

But suppose the Papists could say with truth, that they changed this custom, in their opinion against the Bible, and we should thus get the testimony of Papists, as to the meaning of the Bible on the subject of Baptism. Is their testimony of any peculiar value? Are they more deeply read in the scriptures than we? do they reverence them more, and exercise more care to come at the truth? They will give their testimony on that subject, *any way*, if they can use it to promote contention among Protestants. Just as in the days of Cromwell and before, they assumed the guise of Baptist preachers, the more to aggravate controversies among Protestants. The giving of such testimony, is only in pursuance of the same policy. If Mr. Hague thinks as he insinuates, that *we* are approximating, either to rationalism or Puseyism, he ought to throw aside insinuations, and openly proclaim his convictions, and the grounds of them; so that our eyes may be open before it is too late. For he must know, that the "BIBLE AND THE BIBLE ALONE" is *supposed by us* to be as much the ground work of our religion as of his.

V. CHARACTERISTIC. A TOUCH OF THE MARVELLOUS.

On page 64, Mr. Hague says—"In a dense dew like that which is common in the east, and to which in scripture there is frequent allusion, there may be as real an immersion, considering that it completely surrounds and covers one, as if a man were standing in the bottom of a lake." This is said to show, that Nebuchadnezzar might have been immersed in the dew. We can hardly credit it, that the dews should be deep enough "in the east," to allow of an immersion. But it is still more ~~marvellous~~, that Mr. Hague, who will not allow a sprinkling or pouring of water to be baptism, should allow *the shadow* of sprinkling, had in the distilling of a vapor falsely called dew, to be immersion. Now he so much delights in the *syllogism*, we will try to construct one for him, after his own model, as follows:

Sprinkling with vapor is baptism.

Baptism ~~is~~ immersion.

Therefore sprinkling with vapor is immersion.

Then making the conclusion of this the major proposition of another, we have it:

Sprinkling with vapor is immersion.

But sprinkling with water is more than sprinkling with vapor.

Therefore sprinkling with water is more than immersion.

Mr. Hague tells of his having been himself immersed in fog, on the coast of Nova Scotia; and claims a kindred experience to Nebuchadnezzar, immersed in one of those dews "in the east;" deep enough for one to be immersed standing as in a lake!! Now there is nothing improbable, in one's having a real immersion in fog, such as it is; especially in Nova Scotia; but to be immersed in dew, (which is vapor condensed) is not so easy a matter.

2. We must be excused, if we place under the category of the marvellous, Mr. Hague's idea of what constitutes the literature of the world. He had said that the learning of the world favored his idea of exclusive immersion; a position very much questioned by us. He now shows us how he makes it out. The learning of the world it seems is condensed in several cyclopedias; and from these he feels at liberty to quote detached passages, favoring his views. He seems to have overlooked, however, the cosmogony of these worlds of learning. On disputed points, different men of opposite sides, are permitted to lay in each their own views, in order to secure impartiality and a circulation: in this way these worlds of learning are constructed. Mr. Hague unwittingly shows this to have been the fact, with those worlds of learning which he explored. The sentence which he quotes from one of them, when first discovered (as he says) in a Baptist work, he thought it not proper to use as authority; but afterwards, having found the same, word for word, in a cyclopedia, though it was still the production of the same Baptist author, he considered it ~~as~~ fit to be quoted *as authority*, because it came from the world of learning! Is not this a wonder?

VI. CHARACTERISTIC. QUIBBLES.

Mr. Hague finds fault with our translation of Schleusner's definition. The Latin was *abluo, lavo, aqua purgo*, and our English was, *wash, sprinkle, cleanse with water*. As *abluo* means to wash, and *lavo* means to wash *by sprinkling*, pouring or immersion, we thought it right not to render them both alike, but to take the other sense of *lavo*, which it would bear as well, and save the appearance of saying,

that the word meant *to wash and to wash*. But the idea that lavo means to wash by sprinkling as well as by a different process, Mr. Hague seizes as a precious mistake, and runs it off into several funny syllogisms, and finally lands it in the absurdity of saying, that we can sprinkle by immersion. After opening so rich a vein he should not have stopped so soon. The same author gives still another definition — *profundo largiter* — that is, to pour plentifully. The assertion that baptize means to pour, is susceptible of all the fun which he extracted from the other definition, and the same process would show that we can *pour* as well as sprinkle by immersion. Gentle reader, is Schleusner to be charged with folly or Mr. Hague? If we may not sprinkle by immersion, nor immerse by sprinkling, yet we may *wash* in both those ways.

2. Under this category belongs Mr. Hague's paragraph respecting the new translation of the Bible. He has never heard of the arrival of this new translation in Boston — or something to that effect. We will not attempt to report him on this point, for we suspect that his sentences are constructed with such care that the variation of a syllable might destroy the truth. We have no doubt that his sentences, taking the words according to the *etymological* meaning, are strictly true; still we believe there is a real and not a *figurative* sense, in which he has at least some hearsay knowledge of this new immersing Bible. We are gratified to see that he is willing to know as little respecting it as possible. Nor do we think that he ought to be made at all responsible for an enterprise which is evidently so offensive to him. Nor should indeed his denomination, any further than they patronize it. But his studied reserve in reference to a project which he ought openly to approve or condemn, is not manly — it dishonors a production that has been baptized in Siloa's brook.

3. Here we notice the old expedient, by which Mr. Hague makes distinguished writers agree with him, against their will — claiming their agreement touching the meaning of the word baptize, while their practice is against immersion. This is exemplified in his use of the names of Luther, Beza and Calvin. As to Calvin, we have only to ask, in addition to what we have said before, could he as an honest man believe, that such is the meaning of the

word baptize, that no form of applying water except immersion can be baptism, and yet do what he did to establish the practice of sprinkling? And as to Luther, though Mr. Hague protests against our testing the meaning of the word by the signification of the rite, he quotes from Luther a passage, in which he says, that *the signification of the rite* agrees with immersion, and he quotes Luther as saying, that the etymology of the word corresponds with immersion, and that it was desirable that the practice of immersion should be restored. But nowhere does he find Luther saying, that other modes are not baptism, or in any way countenancing Mr. Hague's idea, that the first meaning of the word so limits others, that the other meanings necessarily involve immersion.

VII. CHARACTERISTIC. EVASIONS.

1. The first of this class respects the testimony of Turretin. He had claimed Turretin as agreeing with him. We gave a long quotation in Latin, with our translation, to show with how little reason. And how does he evade a contradiction so clear? *By giving a new definition of what it is to agree with Mr. Hague*—and that one so broad, as to bring not only Turretin, but all others into an agreement with him. No one denies that every word has one *proper or literal or primary* meaning. Must then all who agree with Mr. Hague, that every word has one meaning, that is before others in historical order, or one which *etymology* fixes to be the primary, be set down as agreeing with him as to the ecclesiastical meaning of baptize? This admitted, controversy is at an end.

We cannot allow the space to defend the general correctness of our translation of Turretin. We gave the Latin, and every one competent to read it can judge between us. Others would not be enlightened by a discussion of such points. But let the reader mark, that Mr. Hague still insists that Turretin agrees with him. Now, what does Turretin say in this very passage, and where Mr. Hague leaves our translation unscathed? He says, "The words baptism and baptize are used to designate, not *immersio* only, but also sprinkling." "*As sprinkling is by no means repugnant to the institution of Christ, so it can be shown by examples, that the apostolic and primitive churches practiced it*" Such are the sentiments of Turretin. But Mr. Hague says, Turretin had before said, that all the senses but immersion are figurative. Suppose we grant it. Does he not say that we may practice sprinkling, because the word means to SPRINKLE? He does not then attach any *such figurative sense* to it as does Mr. Hague. Could Mr. Hague adopt Turretin's expression as to the meaning of the word? And if not, to what point are his many pages employed to prove that Turretin agrees with him? Is this dealing ingenuously with his readers?

2. The next evasion respects the case of Luther. We showed him to be in error in saying in substance, that Luther, in his German version of the Bible, translated baptize by a word which made immersion the only way of baptism. Though he asserted other things respecting Luther in the sentence which we quoted, our denial, as will be seen if the whole paragraph be read, was confined to the assertion respecting that word *in his translation*; in the last sentence of the paragraph we expressly waived the general consideration of his views as to immersion. Now how does Mr. Hague answer? He brings a quotation to show that Luther thought immersion more conformable to the *etymology* of the word; a matter which we do not deny. He offers not a particle of evidence, however, that the word which stands for baptize *in Luther's translation*, implies exclusive immersion. He has not relieved that point at all, except by an evasion, suited only to mislead the superficial reader.

3. Mr. Hague attempts to turn aside the force of our argument, from the signification of the rite. We had reasoned that inasmuch as baptism is a symbol of the purifying influences of the Holy Spirit, and inasmuch as these influences are uniformly represented *as coming down upon us*, and we are never represented *as put down into them*, therefore the signification of the rite was against immersion. But Mr. Hague says, it is not true that the influences of the Spirit are uniformly represented as coming down or poured out, and cites a passage in which we are said to have been made all to drink into one Spirit. This example is faulty, in that it does not speak of the Holy Spirit at all. The word spirit here being expressive of *temper of mind*, and not of the Holy Spirit. It is equivalent to saying, we have imbibed all one temper of mind. It has no relation to the question before us.

His next case, to show that the influences of the Spirit are not always brought in contact with us by being poured out, is this: "He breathed on them and said, receive ye the Holy Ghost." But surely the representation of Christ breathing the influences of his Spirit upon us, comes nearer to an outpouring than an immersion. The same may be said of his next example, in which the influences of the Spirit are said to *come upon us* as a wind from heaven. He asks, "can the blowing of wind represent christian baptism?" We answer, that we know of no way of applying *water* to *symbolize* such a contact better than aspersion and effusion. His next instance, that of *anointing* by the Spirit, is still more unfortunate for him, for unctions were always performed by an outpouring. His next class of examples, are those in which the presence of the Spirit is indicated by a sound—as in the small voice which spoke to Elijah. But it so happens that nothing is said in the case of the *Spirit of God*—the sanctifying agent. The Spirit is not named at all. So scanty are his examples under this head, that he is obliged to take up such as the following: "The Spirit of the Lord *spoke by me*, and his word was on my tongue." "Let him hear what the Spirit saith unto the churches." It is enough to say here, that these express no form of the Spirit's influence *coming* in contact with us, but they express the action of men in the presence of the Spirit.

Besides, the emission of a sound is something different from the putting forth of a sanctifying influence, and therefore is wholly irrelevant. The same may be said of his next example; it speaks of another element than that which purifies and sanctifies, and can be symbolized by a washing. Such is the success of his labored argument, to show that the influences of the Spirit are not currently represented as *poured out* or *coming down*.

Next he quotes from us, that if we had been currently represented as being *put into the Spirit* or *plunged into the Spirit*, we would concede the whole. And to gain the advantage of such a concession he says, that we "have admitted that baptize sometimes means to immerse, and it follows that in those cases where men are simply said to receive baptism of the Spirit, they are currently represented as being put into or immersed into the Spirit." But does it so? Then it follows from our allowing that in *some instances* where nothing is said of the Spirit, baptize may mean immerse, it must mean it in *all* instances where the Spirit is mentioned. This is one of those inferences which logicians call a *non sequitur*. Then he goes on to enumerate what he calls instances of persons being immersed in the Spirit. We will give a catalogue, and he is welcome to the full benefit of it. I was in the Spirit—Carried away in the Spirit—The Spirit took me up—The Spirit lifted me up—Live in the Spirit—Walk in the Spirit—Dwelleth in God—Be filled with the Spirit. These, gentle reader, are gravely quoted as instances to show that we are currently represented as *plunged into the Spirit*! Mr. Hague has succeeded better in quoting examples from the poetry of Watts and Cowper. But these, though excellent poetry, are but indifferent scripture.

Mr. Hague says further—"Our authors have overlooked the fact that, where baptism of the Spirit is really spoken of, the pouring out of the Spirit is never called baptism, but is antecedent to it, and in order to accomplish it. Whenever I administer baptism in the church, pouring always precedes it." But suppose you "follow Christ down the banks of Jordan," how is it then? There were no "baptisteries" to be filled in those days. But is *the coming down* of the Holy Ghost never called a *Baptism* of the Spirit? What then is this? Acts xi. 15: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." *The falling on them* of the Spirit is here regarded as the fulfilment of a promise of the *baptism* of the Holy Ghost. This *baptism of the Spirit* is also said to be *like to* that received by the apostles on the day of Pentecost—"as on us at the beginning." But if the outpouring of the Spirit on the apostles was not their baptism of the Spirit, will Mr. Hague tell us where or in what manner they received it? We cannot understand him on this point. Christ had told the apostles that they should be *baptized* of the spirit, not many days hence. And not many days hence we read of *an outpouring* of the Spirit, but of no immersion into the divine agent, and indeed of no baptism

besides the outpouring. When and where was the baptism of which Christ spake? and in what did it consist, if not in the outpouring?

Mr. Hague's further remarks, under this head, are arguments from the meaning of the word, involving the same principles, which we have already refuted. We need not detain the reader with an *exposure* of the evasions of our argument, respecting burial with Christ. Let those who have the opportunity compare what we have written on that subject with Mr. Hague's strictures.

THE CRITIC CRITICISED.

The reader will find in President Beecher's letter the following extract from the *Argonautica* of Apollonius Rhodius:—

Ἡ δὲ μιν ἀρκευθοιο τεῶν τετμευσι βάλλω
 Βαπτους' ἐκ πυκνωτος ἀκηρυτα φαρυμακ' αἰδαίς
 'Ραίνε κατ' οφθαλμοῦ.

Mr. Hague objects to President Beecher's translation of this passage, and with great pretensions to superior scholarship, adopts as the correct translation a *poetic version* by Fawkes. "Will they insist," says Mr. Hague, "that the poet Apollonius declares that Medea baptized the huge serpent; or will they admit the version which says *she dipped the bough*, and sprinkled the dragon with it?" (p. 129.) Again, he says, (p. 123,) that the *bough was dipped*. And is this to be taken as a specimen of Mr. Hague's scholarship? The most stupid tyro was never yet guilty of a more gross violation of the rules of grammar. In this translation the dative of the instrument is made the object of the verb or participle, and the pronoun in the accusative case is left untouched and entirely passed by, &c. Will Mr. Hague parse μιν? Our grammars are all in fault, or he has taken most unlicensed liberty with that little but important word. Will he parse βάλλω? A school-boy will see at once that the Greek author DOES NOT say that Medea baptized the juniper branch, but that she baptizing *him* (the serpent) *with* the branch, &c. Has he so soon forgotten his Greek, that he is unable to distinguish the cases of nouns? Does he not know the dative case from the accusative? * We "happened to show" Mr. Hague's translation, not to "a President of a literary institution," but to one of the most eminent Greek scholars in our country, who immediately pronounced it FALSE; and at the same time he gave the extract, the very translation which is given by President Beecher. Mr. Hague catches at every thing which he supposes to be an error, and most arrogantly charges us either with ignorance or want of

* Dr. Beecher's translation may be seen in page 118. Mr. Hague, in his translation, betrays an ignorance of the meaning of ἀρκευθοιο. He says (p. 39) that as the name of Facciolatus is *twice* wrongly spelt, he doubts whether we have carefully read him. In his work Lucian is *thrice* wrongly spelt. What is the legitimate inference?

honesty. The man who lives in a glass house should not throw stones. In treating the dative of the instrument as if it were a noun in the accusative case, and leaving the pronoun in that case without anything to govern it, "he has [to use his own words] placed us under the necessity of saying, that, either he lacks the requisite knowledge of Greek to translate the passage, or that he determined to avoid giving the sense." We cannot suppose inadvertence, as he set himself purposely to criticise our work, and certainly he took sufficient time. "Perhaps he intrusted the translation to some one, who has not dealt faithfully with him. As the last is the mildest supposition, we will try to hold to that."

Having now finished our reply to Mr. Hague, we will add one or two items, to prove that exclusive immersion was not the practice of the primitive church. Nicephorus, as quoted in the *Magdeburgh Centuries*, (Cent. 2, cap. 6,) gives a remarkable case of baptism, which shows the opinion of the influential church of Alexandria in the second century.

"A certain Jew, in the time of the reign of M. A. Antoninus, was travelling in a dry region, with several christians, and he sung psalms with them by the way. Being suddenly overtaken with disease, and his recovery despaired of, he earnestly besought that the christians would not leave him in his extremity, but would administer to him the sacred washing—*sacrum lavacrum*. They replied that they could not do it, because they had neither water nor a minister. But the Jew more earnestly insisted upon it, and adjured them not to refuse him. They therefore removed his garments, and using *sand for water*, sprinkled him three times, (ter conspersere,) saying, "I baptize thee in the name," &c. But the Jew recovered and resumed his journey with the rest. On their return, they consulted the bishop of Alexandria, as to the opinion of the church in such a case. He replied, that the Jew was *baptized*, only that water should now be *poured* upon him anew. Baptizatum esse Judæum, si modo aqua denuo perfunderetur." This needs no comment.

Again, in *Magdeburgh Centuries*, (Cent. 3 De Bapt.) Cyprian is quoted as saying, (in his book 4, epistle 7,) that baptism is valid, whether water be *poured*, or whether the person be immersed, and that for three reasons: 1. Because no divine benefit can be mutilated or diminished, if it be received with the faith of the giver and receiver. 2. *Because sprinkling is the same as washing* (lavacrum): Ezekiel 36—I will sprinkle clean water upon you, and you shall be clean. Because those *baptized by sprinkling* on their beds cannot be rebaptized. And since any one so baptized is judged in the church to be a legitimate christian, and to have in a proper way obtained the divine favor.

Again, (book 4, epistle 7,) "Some are wont to be *baptized by sprinkling*, especially if they are infirm or sick, and others by *pouring*, and others by immersion." These are the words of Cyprian, in the third century, and they are in strange contrast with the impression which Mr. Hague conveys, that the primitive church

agreed with him. Agreed with him! According to Mr. Hague, it is as absurd to call sprinkling baptism, as to call sprinkling immersion. But the Bishop of Alexandria (in the second century) saw no impropriety in calling sprinkling baptism. Cyprian could call sprinkling baptism. A host of ecclesiastical fathers could call sprinkling baptism. Now, if they had entertained similar views with Mr. Hague respecting the term, could they have done this? Impossible. If Cyprian had seen nothing in the term baptism but immersion; if immersion and baptism had conveyed to his mind only one and the same idea, could he in a single instance have spoken of sprinkling as baptism? Can we speak of sprinkling as *immersion*? Most certainly we cannot. But we *can* speak of sprinkling as *baptism*. So could Cyprian, or the Bishop of Alexandria, and the early fathers generally. But how is it that they could not call sprinkling an *immersion*, and yet they could call sprinkling a *baptism*? Plainly because *baptism*, as a sacred term, signified generally *purification* or washing, a sense which admitted either sprinkling, pouring, or immersion.

PRESIDENT BEECHER'S

LETTERS

ON

THE SUBJECT OF BAPTISM,

ADDRESSED TO

REV. WILLIAM HAGUE.

BOSTON:

WASHINGTON CLAPP..

C. C. DEAN, NO. 13 CORNHILL.

1843.

ADVERTISEMENT.

The following Letters, which constitute an important part of the baptismal controversy, first appeared in the 'NEW ENGLAND PURITAN.' They were called forth by Rev. Mr. Hague's remarks on a letter addressed by President Beecher to Rev. Mr. Towne, published with Cooke and Towne's Strictures. See page 113. They are now given to the public, in the present form, with the approbation of the author.

W. C.

S. M. DICKINSON, PR.

LETTERS.

LETTER I.

To the Rev. William Hague :

DEAR SIR:—I have read attentively your remarks on my Letter to the Rev. Messrs. J. H. Towne and Parsons Cooke ; and as I agree with you in the opinion, that discussions of this sort should ever be pursued with promptness till brought to a definite issue, I propose to make a few remarks by way of reply. I am happy to agree with you in your views of the spirit that should characterize such a discussion. It ought, indeed, “to be pervaded with the genial spirit of candor, charity, and truth, all baptized in Siloa’s brook, which flows fast by the oracle of God.” All that comes from “the pastor’s study,” should indeed exhibit the spirit of heaven. In concurrence with these views, allow me to present my own opinions on this topic, so deeply interesting, so vital. Views uttered before I was ever involved in controversy, which still embody my deliberate opinions, and by which I desire ever to be tried.

This is preëminently an age of discussion, and all efforts to avert it are vain. The human mind has been aroused by the Spirit of God and the great events of the age, and cannot be put to sleep again. Nor is it to be desired. The work of free inquiry has begun, and it ought to go on, till all errors are exposed, and the eternal principles of truth alone retained. But if discussion cannot be avoided, our only alternative is this ; to discuss in a low state of piety, and in an unholy frame of mind, and rend the church, and agitate and divide the nation, or to produce a public sentiment which shall require of every man to speak and write in a holy and heavenly frame of mind, and take no excuse

for a failure. Men feel keenly now the exposure of unsound arguments. But a state of public sentiment ought to be produced, which would make it a mere trifle, to be proved deficient in logical skill, in comparison with the exhibition of a bitter, angry, or resentful spirit, or any form of unholy emotion.

Now this can be done. To stop discussion we cannot hope, and ought not to desire; but it is possible to require all men to discuss in a holy frame of mind. What an entire revolution would this make in all the leading discussions of the day! Men under the constant influence of such a public sentiment, and of a sense of the presence of God, would soon find that they *could control their language and their feelings*, just as easily as if they were writing or speaking amid the holy society of heaven. And ought any man to speak or to write so that he would be unwilling to exhibit what he has written or spoken, before the throne of God, and in the midst of angels, and the spirits of the just? It must at last be seen in the light of that world. Why, then, not write and speak as if we were already there?

In these views, I doubt not, you fully concur. The way is, therefore, open to inquire, will your reply to my Letter bear to be tested by these principles? and, also, is your reasoning, in reply to my arguments, sound? These points, in my next communication, I propose briefly to consider.

I am, with Christian affection,

Your brother in Christ,

E. BEECHER.

LETTER II.

Rev. William Hague:

DEAR SIR:—In my last communication to you, I expressed my pleasure in the belief that we harmonize, at least, in our views of the manner in which a discussion of this kind should be conducted. Indeed, nothing is more simple than the theory of christian discussion. If all truth is salutary, if all error is hurtful; if the system of truth is one and eternal, elevated far above all local errors,

beautiful, harmonious, and beloved of God, then for his sake, and for the sake of his cause, we should prefer the truth to all beside. And though linked in with particular organizations, we should not feel it to be our main duty to maintain their interests, and defend their cause, nor our highest reward to be hailed as their champions, or honored as their leaders. We should feel it to be our highest duty to act for God, and for eternity, and our highest reward to stand approved in the light of that day, when, in the "fiery flame" of eternal truth, every system of error shall be dissolved and destroyed.

Acting thus as in the presence of God, and in view of the judgment-seat, we should carefully avoid the indulgence of all unholy feelings ourselves, as powerfully obstructing the perception of truth, and with no less care should we avoid all that may tend to excite them in others. Especially should we guard against ascribing to others, without cause, unholy emotions; such as arrogance, or pride, and against unchristian exultation, or contempt, in view of their real or supposed errors. All scornful allusions, moreover, to their place of residence or local disadvantages; all efforts to repress investigation, or to browbeat sincere inquirers, by a reference to their own youth, and the age and rank of those from whom they happen to differ in opinion; all suppression of the real strength of an argument, and all rhetorical artifices, for the sake of exciting popular prejudice, we shall at once agree are not of heavenly origin. We shall at once agree that all such things are poisonous plants, and that fast by the throne of God, and in the genial soil of heaven, they can find no nutriment, but will at once wither and die. In view, then, of this standard, so simple, so universally acknowledged, let us proceed to consider certain portions of your remarks in reply to my Letter.

On page 128, in speaking of me, you use the following words: "The ground which he occupies is certainly very *high*, if all the learning of modern Europe cannot reach it." If in any thing that I have said, I have either asserted or implied that I stand on such ground, certainly I deserve rebuke—but if not, then it is not kind or right in a christian brother, to ascribe to me such intolerable arrogance and conceit.

What, then, have I said? Simply this, that the highest

authority on the meaning of a Greek word, is not the opinion of modern critics, but of those who spoke and wrote the Greek as their vernacular tongue ; and that, before the tribunal of such modern opinions, even if it included those of all the learned men of Europe, I refuse to stand. I appeal from such mere opinions, to those whose decision must be final, the original writers of the Greek tongue. Is this claiming to stand on a ground so high that all the learning of modern Europe cannot reach it? They not only can reach it, but must reach it, if ever this question is settled. Of what use is it to reiterate the mere opinions of Luther and Calvin, Augustine, Bretschneider, etc., without any proof of their correctness? Are they inspired and infallible? Is it of no use to go to the original writers for ourselves? Are we sure that they have seen all the facts of the case? Do we know that they made no premature and hasty inductions? Is it certain that they did not illogically infer the philology of the Fathers, merely from their practice, as thousands have done? Is it always safe to trust the decisions of men, merely because they are learned? Are we not commanded to prove all things, and to hold fast only that which is good? And how can this be done, except by the very course that I have indicated? Indeed, I was making no comparison of learning at all. I was merely protesting against a false mode of settling a question in philology. Because I reject one tribunal and appeal to another, am I to be regarded as arrogating to myself a superiority to the tribunal that I reject. I simply deny their jurisdiction — of their learning, or of mine, I say nothing. In a case where the Supreme Court of the United States has exclusive jurisdiction, surely I may deny the jurisdiction of all other courts, and yet not be guilty of the arrogance of claiming to be more learned than they, and of occupying a ground which their united learning cannot reach.

You say that my words, **BEFORE THEIR TRIBUNAL I REFUSE TO STAND**, deserve to be remembered. I am of the same opinion. I think that they are based on a principle of vast importance. I do not intend, so far as in me lies, that they shall ever be forgotten. I shall earnestly urge upon all men who desire to bring the long debated question to a decisive issue, to abandon all reliance on second-hand opinions, and to press on till they reach the original sources of truth.

But here you meet me with the assertion, that what I demand has been done. "Before their tribunal Professor Stuart has stood." Is it indeed so? That he has expressed an opinion as to the manner in which they understood the word baptize, is true. But who has called him to an account for this opinion, and summoned him before the tribunal of the Fathers to plead his cause? When was he tried? Where is his argument? Where are the proofs? It is one thing to express an opinion; it is quite another thing to be called in question for it, and to prove that it is correct. Are you not aware that I have already expressed my dissent from this opinion, and assigned my reasons for such dissent, viz. that he infers the philology of the Fathers from their practice, and that this inference is not logical, because, under a command to purify, they could have practiced immersion, as well as under a command to immerse? [See Biblical Repository, for January, 1841, page 27.]

Here, too, you introduce the element of age. "After their decision, announced by the *more aged professor*, we behold President Beecher, a *younger man*, going into their court, and, as if they had never said a word, appealing to them with the question, Does not baptize mean to *purify*?" That all this is adapted to confuse, embarrass, and even browbeat a younger man, I can easily see; but its logical power, I confess, I cannot perceive. When Roger Williams differed in opinion on the subject of religious liberty, from the leading men of New England, was it needful, first of all, to compare his age and theirs, in order to know who was right? Was it audacious in the excellent Samuel Howe, the shoe-maker, firmly to adhere to opinions hostile to those of the most learned and aged men of his day? Have you in your excellent historical discourse thought fit to censure them on this ground? If not, then why censure me for attempting to decide a question by logic and evidence, and not by age?

Nor is this all. I deny the truth of the facts alleged. I do not admit that the more aged professor has announced the decision of the Fathers. He has, indeed, announced his own opinion as to their use of the word. All his opinions deserve great respect. But I am not in search of opinions—I ask for the very words of the Fathers themselves. Can you, can any one, produce such words? Who among them all ever said that the word baptize means to immerse and nothing else! I have seen with my own eyes their explicit

assertions that it means to purify. [See Biblical Repository, for Jan. 1842.] May I not trust their own words? Shall I receive opinions at war with their own words as their decision, merely because announced by men more aged than myself? Can I not duly respect aged men, and yet not adopt all their opinions?

But you say, that "the modern Greeks read their books as easily as we read English, and with one voice declare that the Fathers understood the word baptize to mean immerse." Is not Gases a modern Greek? Is not his large and valuable lexicon of the ancient Greek, in two quarto volumes, held in high estimation by all, and is it not generally used by modern Greeks? Is he not, too, a member of the modern Greek Church, which boasts of retaining the practice of immersion?

How, then, does he define βαπτίζω? by βρεχω, λουω, and αντλεω—that is, to wet, or moisten, to wash, or to bathe—to draw water. Surely, this is at least one voice among the modern Greeks. [See Hall on Baptism, page 37, and his authority, "Chronicle of the Church," New Haven, May 25, 1838.] Gases, then, does not give the definition immerse at all, for though λουω often involves immersion, it is never by its own force. It denotes merely to wash, and is as applicable where there is no immersion, as where there is.

But even if the modern Greeks testified, as you allege, I would not take their opinions as proof. The writings of the Fathers are in our hands, as well as in theirs; and it is not only our privilege, but our duty, to judge from an examination of their own words, what they believed, and not from second-hand assertions of Greeks or Jews, Europeans or Americans.

On page 129, you speak of Archbishop Potter, and certain Italian scholars in Venice, and ask Messrs. Cooke and Towne, whether they will assert that they "were quite unable to translate the sentence, (of Clement,) and, of course, quite unfortunate in not having been able to derive some light from Illinois?" In all this I can see something very like the language of triumph over my supposed defeat. I can also see something that looks like a contemptuous sneer at me, on account of my residence in Illinois. But I confess, with sorrow, that I cannot find in it either logic or brotherly love. Why this pointed reference to the place of my residence? Is truth to be decided not only by age,

but by locality too? For a long time the State of Rhode Island was the Nazareth of New England. Would it have been quite right to sneer now at the errors of Roger Williams, because he happened to live in Rhode Island? Even, then, if I were in an error, why sneer at me because God has seen fit to cast my lot in the State of Illinois? Whether I am, in fact, chargeable with error, I shall inquire in its place.

Again, on page 122, you say, "if this is a specimen of his way of reading the Greek fathers, his citations from them will not possess a very high authority." I would ask, why try to destroy confidence in the accuracy of my citations, before any error of citation has been proved or even alleged? Have I not cited the passage from Clement accurately? As to my translation, the facts are these; four editions of Clement, in the three libraries of Lane Seminary, of Harvard University, and of Andover Seminary, translate the passage as I do, and one of them published since the last edition of Archbishop Potter at Venice. I do not offer this as proof that the translation is correct—that question must be decided by appropriate evidence—but, surely, if I both quote and translate in accordance with all these editions, I am not liable to the charge of inaccurate citation. What if I have agreed in opinion with learned men, both before and since the editions of Archbishop Potter, is my reputation as a scholar, therefore, to be assailed, and the accuracy of my citations called in question? I can see in all this an effort to shake the confidence of your readers in all that I have quoted or may quote from the Fathers; but I cannot see in it even common controversial fairness, and much less the spirit of heaven.

On page 128 you say, "having thus noticed the various statements of this Letter, the reader will observe my *entire* compliance with Messrs. Cooke and Towne's request." Is this so? On the passage from Justin Martyr you are entirely silent. I am sorry for the fact. If it admits of an answer, it ought to have been answered—if not, you ought to have noticed the fact. I quoted but two passages containing βαπτισμῶν, and I regarded the second quite as decisive as the first.

It may have been an oversight. I am quite desirous so to regard it. At all events, the passage is unanswerable, and ought not to be passed over in silence.

I have been the more struck with these efforts to depre-

ciate my character in the eyes of the public, because they have seemed to be a part of a systematic plan to keep off a thorough discussion of the subject, either by personal attacks upon me, or by appeals to prejudice. I do not, indeed, allege, or believe, that such a plan exists. But independent efforts have as accurately concurred to produce this result as if there had been design. Mr. Hinton, speaking of me, says, "he stands, *as imagined by himself*, in the proud position of being the only individual who has ever had satisfactory ground for believing that the term βαπτίζω limits the rite to no particular mode." History of Baptism, page 26, published and circulated by the American Baptist Publication Society. It is much easier to insinuate that I am proud and self-conceited, than fairly to answer my arguments. But who gave Mr. Hinton the power to search my heart, and to report my imaginations concerning myself? And who can answer insinuations such as these? Of what use is it to profess humility in such a case? Against such poisoned arrows I have no shield. But is it right in the sight of God to hurl them? So Mr. Cushman, in his letters to Mr. Winslow, is pleased to speak of a star rising in the West, to lead the church against the usual course of the constellations of heaven, and away from the day-spring from on high. The Christian Watchman, on the other hand, says, that my pieces are quite harmless, and would not have been noticed but for the respectability of the periodical in which they were published. Mr. Carson, however, deems them quite dangerous, and, in personalities, and a bad spirit, transcending all the rest. But why is all this? What have I done? I have simply denied that βαπτίζω, in the command, means to sprinkle, to pour, or to immerse, and affirmed that it means to purify, and have insisted that mere opinions of learned men are not decisive evidence on this point, but that the writings of the Fathers, and other writers of Ecclesiastical Greek, are; and have impeached the character and motives of no man, but have sought to treat all with whom I differ with the utmost respect. If I have done otherwise, I ask not to be excused from censure. But if I have relied on fair argument and nothing else, not fearing to meet the strong points of the system that I oppose, but conceding all that appears to me capable of proof, then I ought to be encountered by argument alone, and not by charges of arrogance, pride, and

conceit — nor by appeals to age and authority, nor by affected contempt. I do not, indeed, fear that such things will crush me or the truth, for the eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor. But the honor of God, and the purity and unity of the church, demand that all such unchristian influences shall for ever cease.

Your distinction between the spirit of the editor's office and pastor's study does not strike me as happy. In theory one ought to be at least as near to heaven as the other; for a religious newspaper is a weekly preacher to a larger and more important audience than listen to the instructions of any pastor; and as a matter of fact, I have seen as much from the pastor's study that is not heavenly in its spirit, as I have seen in the leading religious journals with which I am conversant. Of those of the Baptist denomination I cannot speak, inasmuch as I do not read them enough to enable me to judge. This distinction seems to have been introduced in order, by means of it, to aim a blow at a senior brother belonging to the editorial corps. But it is always dangerous to lay down general principles for the sake of gaining particular ends. No one ought either to assume or expect, that the editor of a religious newspaper will not be a man of God and live near to heaven. I am aware that he is surrounded by great temptations, and so is the pastor; but the grace of God is sufficient for both, and his strength, if they seek it, will be made perfect in their weakness; and without him, it is alike true of both, that they can do nothing. In my next, I shall notice the logic of your reply.

Yours, with Christian affection,

EDWARD BEECHER.

LETTER III.

Rev. William Hague :

DEAR SIR, — In your reply to my Letter, the following passage occurs on page 128: "We are well aware that some of the most learned and judicious men of President Beecher's denomination smile kindly at his generous enthusiasm in defence of their cause, and frankly aver, that he

cannot succeed in sustaining his peculiar theory." I do not quote this sentence because of its logical power, but because it at once brings up the main question, on which the whole discussion turns

My "peculiar theory," then is, in brief, this, — that, in the command to baptize, βαπτίζω does not mean TO IMMERSE, but TO PURIFY; of course, there is no command in the New Testament to immerse, and, therefore, immersion is not a Christian duty, and no obligation to be immersed is binding on the conscience. For if the Saviour has not enjoined immersion, the mere fact of early practice cannot make it binding on the conscience; especially when we find that this same early practice claimed apostolical authority for *trine* immersion, *naked* immersion, exorcism, and unction, as well as for immersion. The authority of all such practice I reject, and ask, what did Christ enjoin? Let that bind the conscience, and nothing else.

This "peculiar theory," you say, "some of the most learned and judicious men in my own denomination frankly aver, that I cannot sustain." All this may be. I do not call in question the truth of your statement. None of them, indeed, has ever frankly averred it to ME, or stated to ME the reason of his opinion. When they do, I intend to give a respectful and patient attention to all their arguments, and by the aid of God to assign them their full weight. Till then, you will excuse me, if I do not attach the slightest weight to mere *anonymous opinions*, however learned and judicious the men in fact may be, from whom you have gathered them up. Allow me also to suggest, that learned and judicious men, of all parties, will, in my judgment, be much more influenced by sound arguments, than by any such rhetorical display of unpublished opinions of unknown men. Is that, indeed, a strong cause, that seeks to sustain itself, and to undermine opposing arguments, by influences such as these? How much more efficacious would it be, thoroughly to answer my arguments on the main question, — what is the import of βαπτίζω in the command? I have already argued this question at great length, in five articles in the Biblical Repository, two in the year 1840, two in the year 1841, and one in the year 1843. To these I refer all candid inquirers after truth. Let them prayerfully examine my arguments, as in the presence of a holy God, and then let them judge whether I have not, in fact, *already*

sustained my "peculiar theory." Your remarks are adapted to produce the impression, that those who deem my views correct are few, and that we stand almost alone in the learned world. After an eloquent invocation of the Latin, Greek, and Reformed Churches, you proceed: "While these replies linger on my ear, my attention is roused by a few voices of the clergy of New England, denying what the learning of the old world has established, and making assertions in bold tones touching Greek literature, at which the learned Greeks, Italians, and Germans, of different churches and opposite opinions in theology, alike profoundly marvel." If so, the more easy it is for these profoundly marvelling learned men to answer me if I am wrong. And have I not given them every possible advantage for doing it? My opinions have been fully before the public for two years or more. I have not, indeed, as yet, produced *all* the proofs of their correctness. But that is because these proofs are so numerous, that I cannot present the half of them in so small a space. Still, what I have produced, unless they can be fairly answered, are more than sufficient to establish my theory, however "peculiar" it may be. At least, so I shall believe, till I see them met in a different spirit from what has yet been manifested, and with arguments more powerful than any that I have yet seen.

Only a part of my letter related to the main question. You had charged me with erroneous statements as to the word employed in giving the command to wash clothes. You had also made certain statements as to lexicons, and as to the word βαπτω, which I called in question. These are evidently subordinate questions, though of some importance. I shall, therefore, consider the main question first, and these in their place. To establish my assertion, that βαπτίζω means to purify, I quoted two passages, one from Clement of Alexandria, the other from Justin Martyr. You try to prove, by a reference to the authority of Archbishop Potter, that my translation of ἐπιχοιτίζω is incorrect. I intend, in my next letter, to array evidence against mere authority, and thus to prove that my translation is not incorrect. At present, however, I will avail myself of the evidence of the passage from Justin Martyr, to which you attempted no reply. This passage, at least, has broken through your ranks uninjured. Innumerable others are

ready to follow in its train. But, first, let us look at the bearings of this passage on the main question. I remark, then,

1. That you have virtually given up the whole ground, by not answering this passage; for you are bound to show, not only that some of the passages adduced can be explained away and neutralized, but that they all can. If a man, in the centre of a circle, is exposed to the fire of twenty cannons in the circumference, it is not enough to spike one, or ten, or fifteen, or even nineteen, of them. Any one can kill him, if it is not spiked. So, if I bring two passages, and you can explain away but one, the one that remains is enough to destroy your cause for ever. But the two which I have produced are only two OUT OF HUNDREDS, not to say THOUSANDS, all of which may be arrayed, with irresistible power, against your position. But,

2. Let us look, for a moment, at the strength of the passage, which you have passed in silence. It occurs on page 119 of Messrs. Cooke and Towne's *Strictures*: "What is the benefit of that baptism, that cleanses the flesh, and the flesh alone? Be baptized as to your soul from wrath, from covetousness, from envy, from hatred, and lo, your body is pure." The force of this passage lies in the following considerations:

1. The baptism is internal and spiritual, it is a baptism of the soul. Is it customary to immerse the soul in order to purify it?

2. Nothing is either mentioned or implied, in which the soul can be immersed. And to supply it by an ellipsis, would be absurd, e. g. to say be immersed "into the Holy Ghost," or "into spiritual water," and thus be purified, would be against all rules of grammar, and totally inadmissible.

3. The preposition that follows baptize requires the idea of purification, and excludes the idea of immersion. It is proper to speak of being immersed *in* all sorts of vices, but never of being immersed *from* them. On the contrary, it is not proper to speak of being purified *in* vices, but of being purified *from* them. The usages of the words purify and immerse are in this respect perfectly contradictory. What one demands, the other rejects. Hence, in this passage, βαπτίζω not only admits the sense to purify, but it demands it. Not only is the sense immerse unnat-

ural, it is absurd. Nor is this all. The whole power of the antithesis depends upon assigning to baptize the sense to purify. What is the use of that PURIFICATION that PURIFIES the body, and the body alone? BE PURIFIED as to your soul, from wrath, covetousness, envy, hatred, and, lo, your body is PURE. If you translate βαπτίζω immerse, it ought, by the laws of antithesis, to stand thus: be IMMERSED as to your soul, and, lo, your body is IMMERSED. But is it so? If you *purify* the soul, the body is *pure*. But if you *immerse* the soul, is the body *immersed*? But I need not argue such a question; the adjective καθαρον, pure, rejects such a translation. By this passage alone, then, the main question is settled on my side. But I will not leave it alone. To sustain it, I refer to other passages no less decisive, in the Biblical Repository for January, 1843, especially to the passage from Basil, pp. 102, 103, in which, commenting on Is. 4: 4, he gives to βαπτισμα the very sense that I claim — purification from pollution. Nor is this all. Origen, Eusebius of Cesarea, Jerome, Cyril of Alexandria, and Theodoret, commenting on Is. 4: 4, all sustain the same view, and their concurrent testimony makes out a case of perfect moral demonstration. The cases in which sprinkling is spoken of as baptism are no less decisive, for it is a purification, but is not an immersion. In short, I appeal to all the proof contained in that number, and in the numbers that precede it, especially that for January, 1841, in support of my "peculiar theory." Till all that proof is answered, it cannot be overthrown. But, in order to test your theory still further, let me adduce one or two more passages, not contained in those articles. The Fathers, it is well known, held that Christ purified the water by touching it, and thus gave it a purifying power. See Bib. Repos., April, 1840, pp. 370, 371.

In like manner they held that he purified John by touching him when he baptized him. So John of Damascus, says, Christ was baptized that he might purify ἀγιαζῇ, the baptizer. Here he uses, to denote purify, the word ἀγιαζῇ, which of course cannot mean immerse. Then, in describing the purification of John, he says, "JOHN WAS BAPTIZED, (εβαπτισθη,) BY PUTTING HIS HAND ON THE DIVINE HEAD OF HIS MASTER, AND ALSO BY HIS OWN BLOOD." Did he mean to say that John was *immersed* by putting his hand on Christ's head? or that he was purified by putting his hand

on Christ's head? Let the nature of the case, let the whole context decide. See opp. Joham Damasc, Paris, 1712. Vol. 1, p. 261.

So too, as a martyr, John was regarded as *purified* by his own blood, not as *immersed* in it. See Biblical Repos. for January, 1841, for full proof that the baptism of blood was regarded as a purification by blood, and not an immersion in it. I will mention another case, to show the danger of relying on mere authority.—You refer with great confidence to an article in the Christian Review for March, 1838, from Prof. Sears, to show the state of European opinion on this subject. In that article, p. 94, in reply to Dr. Miller, who says that divers baptisms, in Heb. 9: 10, means sprinklings of blood, he says, "We challenge him to produce a single passage in all the range of sacred and pagan literature, which shall furnish a parallel, in which baptism shall signify sprinkling with blood. And yet Ambrose, one of his own witnesses, summoned, p. 100, to testify on the side of immersion, says, "HE WHO WISHED TO BE PURIFIED WITH A TYPICAL BAPTISM, *typico baptis-mate*, WAS SPRINKLED WITH THE BLOOD OF A LAMB, BY A BRANCH OF HYSSOP." Apol. David, § 59.

Nothing can be more decisive than this. The sprinkling of the blood of a lamb was certainly a *typical purification*, but it was not a *typical immersion*.—See also other decisive passages, to prove that the Fathers regarded sprinkling as included in the divers baptisms, spoken of by Paul in Heb. 9: 10, in the Bib. Repos. for Jan. 1843. What shall we say to all this? Is not Prof. Sears a learned man? I take great pleasure in expressing my high opinion of his extensive and varied attainments. Still it is plain that in this case he relied too much, either upon the correctness of the opinions of German scholars, or upon his own previous impressions. At all events, the decision of Ambrose, Cyril, and others on this point, must entirely outweigh not only his opinion, but those of all modern Europe and America beside. From it there can be no appeal. IT IS ABSOLUTE AND DECISIVE.

Nor is this all; another of the Fathers, supposed of old to be Chrysostom, and whose writings are still published with his, mentions (op. Chrys. Venice, 1734, Vol. 6, p. 43,) FIVE KINDS OF BAPTISM. The first is baptism by the word of God. To illustrate this, he quotes John 15: 3. Now are ye clean

(Καθαροί, pure,) through the word that I have spoken unto you. What sort of a *baptism* is this? It is simply purification by the truth; not *immersion* in it. Anastasius, (Bib. Pat. Vol. 9, 1030,) says, that he should dare to call mourning, on account of sins against God, another baptism. This purifies the soul. How does it immerse it? In Op. Isaiæ Abbatiss, it is said, "affliction with humility and silence, is a *baptism*;" "for John," he proceeds, "was clothed in camel's hair, and had a leathern girdle around his loins, and lived in the desert, which is a sign of *affliction and penitence*, which *purifies* a man." Was there any thing like immersion in all this? Affliction with humility, silence, and penitence, purifies a man, it does not immerse him; it is a *purification*, not an *immersion*. For this passage see Bibliotheca Vet. Pat. And. Gallandii. Venice, 1765. Vol. 7, p. 292. But I forbear. There is almost no end to decisive proofs. I am perplexed rather by their multitude, than by their scarcity. You try to explain how *sprinkling* came to BE CALLED BAPTISM. You ascribe it to the rise of an anti-christian power, thinking to change times and laws. This power, it seems, enacted that SPRINKLING should be called IMMERSION! Did any power ever claim the right to change, by law, the *usus loquendi* of the word βαπτισμα? This is surely a new fact in history. I am anxious to see your authority for an opinion so novel. But this, even if true, would not be enough. It would be needful, still further, to show that this same lawless power enacted, also, that purification by the truth should be called immersion, and that mourning on account of sins against God should be called immersion, — and that affliction with humility and silence should be called an *immersion*, because it *purifies* a man. In short, that purifications in general, and not only so, but all means of purification, should be called immersion; (see Am. Bib. Repos. for Jan. 1843;) so much so, that when John was purified, by laying his hand on Christ's head, it should be recorded that he was thereby immersed. But when could this change of the *usus loquendi* be undertaken, and by whom? Was it by the Papal power? Was it in the days of Ambrose or Cyprian? The application of βαπτισμα to denote purification, precedes the days of Ambrose or of Cyprian. It is found in the works of Gregory Thaumaturgus, of Origen, of Tertullian, of Clement of Alexandria, and of Justin Martyr. IT GOES UP TO THE

DAYS OF CHRIST AND HIS APOSTLES, YEA, IT PRECEDES THEM. But why should I thus trace it back? It is conceded on all hands, that the Greek Fathers, and the Latin ones who were familiar with the Greek, did not alter the *usus loquendi* as to βαπτίζω, which existed in the Apostolic days. And yet Theophylact, in his Greek comment on John 3: 25, "there arose a dispute concerning purification, (καθαρισμὸν), first gives a general view of the subject by saying, that it was a dispute concerning baptism, ζητήσις περὶ βαπτισματος, and in this Chrysostom and Gregory of Nyssa agree with him. But, as if to put the matter beyond all doubt, he proceeds to narrate the origin and subject of the dispute, and then adds, "they, disputing concerning purification, that is, baptism, (ζητούντες δὲ περὶ καθαρισμοῦ ἡτοί βαπτισματος,) come to John. Indeed, he takes exactly the same view of the passage that I do in my first number, (Bib. Repos. Jan. 1840, § 8,) so that it might be suspected, that I borrowed my views from him, though, in fact, I had not read his commentary when I wrote that article, and derived my views from the Bible alone. I was, therefore, the more struck with the perfect coincidence between his views and mine on a passage by which I was first led to adopt my present views, as I humbly hope, under the guidance of the Spirit of God. But Mr. Carson, referring to the Fathers, says, "to suppose that persons who spoke the Greek language might understand their words (that is, those of the apostles,) in a sense different from that in which they used them, would be to charge the Scripture as not being a revelation. Whatever was the sense in which the apostles used the word must have been known to all who heard them or read their writings." If so, then all question is at an end, for Theophylact both wrote and spake Greek. And commenting on the words of John 3: 25, he clearly states, that by καθαρισμός he means βάπτισμα; that is, PURIFICATION AND BAPTISM WERE, WITH JOHN, SYNONYMOUS TERMS.

As to the use of sprinkling, how can you explain the fact that NO ONE EVER OPPOSED IT ON PHILOLOGICAL GROUNDS, WHILST ANCIENT GREEK WAS A LIVING, SPOKEN TONGUE? It was never said, in those days, "it is absurd to call sprinkling immersion." It was never said, "God has enjoined immersion, and you cannot immerse by sprinkling." It has been left for modern learning to invent this argument. It is

easy to forget this fact. It is easy to pass it in silence. But IT IS IMPOSSIBLE TO ANSWER IT. Had there been any party, had there been even one individual, that held to the philological views of the modern Baptists, there would have been a protest on philological grounds. But there was none — and so great a corruption, not only of Christ's command, but of language, also, as calling sprinkling immersion, was made, if you are correct in your theory, without one voice to proclaim the absurdity of calling that an immersion, which was not an immersion, but only a sprinkling; or to protest against this lawless alteration of the command! The fact is, that there never was any such question as this, "is it proper to call sprinkling an immersion?" The question related solely to its efficacy *fully to communicate the grace of God so as to remit sins*, and confer all other Christian privileges. The question was, does it in fact purify from sin, and is it proper to regard it as a real purification, and to call it so. See Bib. Repos. for Jan. 1843, pp. 92 and 106 and 107.

I will now pass for a few moments to the subject of lexicons. You stated, p. 12 of Review, "*There is not a lexicon in the world*, which does not give as the primary, the leading meaning under βαπτίζω, to immerse, to sink, to submerge, dip or plunge, either two or all of them." In reply to this I referred you to FIVE LEXICONS, written in Greek, in which *none of these senses are given at all*. You answer this, by saying that I have made some *very singular remarks* in relation to lexicons, and that what I took to be a definition is no definition at all. Even if it is so, still, do not the facts alleged entirely disprove your statement? For surely these five lexicons are lexicons, and they are in the world, and they do not contain any of the meanings you allege, at all.

But is it not rather singular that Zonaras, of whose lexicon Tittman speaks so highly, see Am. Bib. Repos., Jan. 1843, p. 105, when he comes to βαπτίζω, should give no definition at all, but only certain theological notions and eulogies of baptism? But what is the fact? καθαρισμός (purification) has in Greek two senses — one forgiveness of sins, or sacrificial purification, the other a cleansing from sin in a moral sense, or moral purification — and Zonaras gives just these two senses to baptism (βαπτισμα) and no more. And between these senses and all eulogies, appellations, or names of honor, there is a clear and precise line of distinction. Nor is this all; Origen, Athanasius, Ambrose, Chrysostom, Basil,

Eusebius, Cyril of Alexandria, Jerome, Theodoret, and others too numerous to mention, *sustain entirely the correctness of his definitions*. And if all that you have to say is, that Zonaras gives neither your definitions *nor any other*, I am willing to leave all "learned and judicious men" to decide, whether my "peculiar theory" is not "sustained," for he gives the very definitions that I claim, and which a host of the Fathers illustrate and defend.

You say, also, that on my principles it can be proved that baptism means regeneration, just as I prove that it means purification. I reply, it depends altogether upon the kind of baptism spoken of. If it be the baptism of the Holy Ghost, then it is in fact regeneration; for the remission of sins and the purification of the heart by the Holy Spirit is regeneration, and so Basil defines it. If it be mere water baptism, without the Holy Ghost, then it is not regeneration, but purification from filth, and so Basil defines it. See Am. Bib. Repos. for Jan. 1843, pp. 102, 103.

In my next I shall notice your remarks on Clement, and on the washing of clothes, and also on the word βαπτω, not because I consider what I have said on these points as essential to the proof of the main question, but because we ought as far as possible to avoid error, even on subordinate points.

Meantime, may the Spirit of God truly baptize us, and all the church, and thus effectually remove all causes of error on a subject so momentous, so near to his own heart.

I am, with Christian affection,

Your brother in Christ,

E. BEECHER.

LETTER IV.

Rev. William Hague :

DEAR SIR, — Having considered the undisputed passage in which the word βαπτω, occurs, and its relations to the main question, I come now to the passage of which you have seen fit to attempt to destroy the force by a new translation. Having considered this, I shall next notice your translations, of the passages in which βαπτω occurs, and your re-

marks as to the washing of clothes. To the general scope of your remarks on my translation of Clement, I object, 1. That you rely on mere assertion without evidence. 2. That you appeal to prejudice by attempting to array Archbishop Potter and certain nameless Italian scholars in Venice against me, and the idea of light from Illinois. I have always regarded Archbishop Potter as a distinguished scholar, and have read his works with great pleasure and profit, because he generally not only *has* good reasons for his assertions, but also *states* them, so that I can form an opinion on evidence, not on authority. In this case he has given no reasons, nor have you; and I deem it not only illogical but injurious to the public mind, to try to produce a prejudice against any American scholar, whether he live in Boston or Illinois, by ostentatiously arraying against him archbishops and Italian scholars in Venice, acting under the sanction of the Doge of Venice. It not only throws no light on the point in question, but it tends directly to repress habits of manly and independent thought. If the West is ever to be saved from the dominion of the Pope, it is not by breeding contempt of American scholars at the West, nor by inculcating habits of tame acquiescence in all the assertions of archbishops and Italian scholars. I freely admit, that scholars at the West labor under very great disadvantages, from want of books. But deal not with us too severely, let even-handed justice be done. Give us books, give us libraries, give us all the armor that we need in the great moral war raging there, and then if we neglect or misimprove our advantages, censure us as severely as you please. But till then, even if we do err, let our circumstances be deemed our excuse, not our crime.

But in this case I do not admit the charge of error. To translate *ἐπὶ κούρῃ*, upon a couch, is not erroneous. For, 1. The words will admit of this translation. 2. The Syntax will admit of it, and, 3. The context; and, 4. The nature of the things spoken of call for it.

1. The words will admit of my translation. It will not be doubted, I suppose, that *κούρῃ* can mean a bed, or couch. Who does not know that this is its primary sense, and that the sense concubitus is only secondary and derivative? Again it will not, I think, be denied that it can mean a couch at a feast. For Xenophon, in his *Memorabilia*, authorizes the usage. Speaking of the marks of honor due from the

younger to the elder, he mentions rising up in their presence, honoring them with a soft couch, *κοιτη μαλακη*, and giving them the precedence in speech. In this case, the couch is obviously not a bed for repose at night, but one to recline on in a circle engaged in conversation, and participating in the enjoyments of social life. In short, it was, as Strozius well remarks, in his learned and critical Lexicon Xenophonteum, "*lectus quietis et convivii*," a couch on which to repose and to feast, *Απ.* 2. 3. 16. Morell also, in his Lexicon Prosodaicum, gives *κλινη* and *κοιτη* as synonyms. Xenophon the Athenian is surely sufficient authority for Clement the Athenian in using the word in this sense. As to *επι*, you will not, I suppose, deny that it *can* be translated *upon* in this case, inasmuch as this is its original and primary sense, and *after* is only a derivative and secondary sense. The words, then, will admit of my translation. So, too, will the Syntax. Is it not as truly grammatical to say, it was the custom of the Jews to be baptized upon a couch, as it is to say, it was the custom of the Jews to be baptized "post concubitus?"

We come, then, to the context, and to the nature of the things spoken of. What, then, is the context? Has Clement been speaking of concubitus, or of washings after concubitus, among the Gentiles, that he should here refer to this kind of washing among the Jews? I answer, no. He has, indeed, spoken of the night, but not with any reference to sexual pollution, as you seem to indicate, by copying from Potter a reference to Rom. 13: 13, but to inculcate a habit of keeping the thoughts on God and eternity, even in our dreams. The following is the train of thought preceding the passage I have quoted. If a man has truly learned to love God, he will not lose his habits of virtue in any way — neither in a vision nor in a dream, nor in any actings of the imagination. Since a habit never ceases to be a habit, and the dreams of the night flow from the habits of thought in the day. Therefore the Lord commands us to watch, that we may keep our natural life as pure by night as by day. There is nothing that tends to sin in the natural night. Indeed, it is favorable to serious thought, for it calls off the mind from the senses and leaves it free to think of God. The night that injures the soul is a moral night. It is immersion in the things of time and sense, so as to exclude eternity and God. But happy are they who see

God, according to the Apostle, who says, the night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light. Rom. 13 : 12. Here, says he, Paul "figuratively represents by the day, and by light, the Son of God — and by the armor of light, his doctrines." In like manner he intimates, that we, being washed, should come pure and neatly apparelled to engage in sacred rites and prayers; and that our being thus purified externally and neatly arrayed, is merely for the sake of its symbolical import; for true purity consists in placing the affections on holy things. Then follows the passage which I quoted. And, indeed, an image of purification (baptism) may have been transmitted from Moses to the poets thus. Penelope, having washed herself, and having on her body clean apparel, goes to prayer; and Telemachus, having washed his hands in the salt sea, prayed to Minerva. And it was the custom of the Jews that they should oft purify, (baptize) themselves upon a couch; that is, at their meals, and reclining upon a couch. Let it now be remembered, that there was a washing of hands at meals and feasts among the Jews and that it was not a matter of mere decorum but of religious obligation. It was also a prominent custom (*εθος*) of the Jews. It was among the elders a prominent subject of religious law. So important was it deemed, that our Saviour and his apostles were again and again called to account for neglecting it; and in view of it our Saviour felt himself called on repeatedly to maintain the superior importance of purity of heart over any external forms of purification. See Matt. 15 : 1—20; Mark, 7 : 1—23; Luke, 11 : 37—41. Let it be remembered, that these passages had made a strong impression on Clement's mind, as appears by the deep interest with which he, in other parts of his works, refers to them. Let it be remembered, that Clement's preceding train of thought is precisely the same with that of Christ in these passages; that is, to exalt mental purity above all its images and symbols. Let it be remembered, too, that in the view of Clement, *Pedagog. Lib. 2, Cap. 4, Potter, p. 113, Vol. 1, Oxford, 1715*, meals and public feasts were highly religious occasions, and that he recommends to open them by praising the Creator, and during their progress to introduce devotional Psalms — (as Ps. 33.) and that he speaks of the heathen song (*σκολιον*) during feasts, as *κατ' εικονα Εβραιων*

ψαλμων, after the image of the Hebrew Psalms; and will any one dare to say, that it was not both natural and appropriate for him to pass in thought from the religious washing of hands by Telemachus, to a religious washing of hands by the Jews, at their meals and public feasts? What custom more prominent, more public, more likely to excite universal attention, than this? It was almost a national badge of the Jews. Not a day could be spent with them without seeing it at least three times observed, and in all probability more. "For the Pharisees and *all the Jews* except they wash their hands oft, eat not, holding the tradition of the elders."—Mark 7: 3.

But what in this train of thought should lead him to mention the washing suggested by Potter? Surely, the chaste Penelope, in the absence of Ulysses, and the unmarried Telemachus, needed so such washing.

Besides, it was not merely a washing, but one *oft repeated*, (*πολλakis*;) that is by Clement ascribed to the Jews. And we know that the Jews at meals did often wash their hands, as Clement says.

But did the law call for an oft-repeated washing in the case referred to by Potter! Not at all. See Lev. 15: 16-18. Was there any reason or motive to repeat it? None at all, for it could not shorten in the least the stated time of uncleanness. The law was, wash in the morning and be unclean till evening.

Was this a washing common to all the Jews, as such? No, it was obviously designed for those only who were married. Was it a washing that they would be likely to perform in a public and ostentatious way, so that it should be a national badge, and excite universal attention and produce imitation? Let common sense judge. Of all Jewish washings this must have been the most private. What man, and especially what woman, would wish ostentatiously to proclaim the reason of washing in such a case? How unlike to this secret washing, that left its subjects still unclean till evening, was the public washing of Telemachus, of which Clement had just spoken, which made him clean at once, so that he was not obliged to wait till the next day before he could engage in religious services.

I freely confess, that to introduce the idea "*post concubitum*" in such a connection seems to me alike at war with taste, and with the eminently spiritual train of thought

in the context. If the words of the laws of Syntax forced it on me, I would adopt it, but still with great reluctance; for it interrupts a current of pure spiritual thoughts by an idea, such that even you preferred not to present it in a plain English dress, but veiled it under a euphemism or hid it in the Latin tongue.

But neither the words nor the Syntax forced it on me. The primary and natural meaning of the words gives the sense that I claim. To educe the other you are obliged to resort to derived and secondary senses.

I have a great respect for Archbishop Potter. But I cannot, on the ground of his naked assertion, adopt a translation so repulsive and so out of keeping with the letter and spirit of the context. If you still choose to adhere to it, you are free to do so. But I do demand that you shall not pronounce my translation erroneous till you have *proved* it so; nor charge me with haste till you give some evidence from the context that I had not patiently investigated the relations of the passage before I translated it; nor sneer at light from Illinois till you have not merely *asserted* but *proved* that Archbishop Potter *has* given us the true light; nor try to destroy the authority of my citations till you have proved them incorrect.

And let me here anticipate any reply to my argument from the sentence that follows: "Well therefore has it been said, be clean, not merely by washing, but in your mind." It may be said, that *λουτρω*, washing, implies bathing and cannot be applied to the washing of hands. To this I reply, it is not so. Cyril of Alexandria applies it to the high-priest, *απολουσαιτο*, to denote merely washing his hands and feet in the laver; and *λουτρον* is applied by Basil to purification by sprinkling or pouring; and so also it is by Photius and others. And a basin for washing the hands and face is called by Pollux and Anaxilas *λουτηριον*, and is used by way of contrast to a bathing-tub; thus "in baths there are no wash-basins," *λουτηρια*.

And now let the candid reader judge, have I erred in giving to *βαπτισμα* the sense *purification*, in its relations to such a passage as this? especially when Clement calls *the washing of hands*, *εικων βαπτισματος*, an image of baptism? An image of purification, surely, it is — of immersion, it is no image at all.

Have I erred in believing, that by *often* baptizing on a

couch, he meant that kind of purification which was practiced by the Jews, so often and so pertinaciously as to attract to itself in a peculiar manner the notice of Christ, and not a washing, private — not universal, not oft-repeated?

I am still further confirmed in my view of this passage, by noticing the extensive and spiritual import given by Cyril of Alexandria to the washing of hands and feet, by the priests of old. By washing their *hands* and *feet*, he tells us, they show forth the purity and sincerity of all their *deeds* and *ways*, so that it denotes entire purity of life. And he repeatedly speaks of it as a designed type or image of the grace of God in christian baptism. Indeed, this seems to have been a familiar idea to all writers of the Alexandrian school, such as Clement and Cyril. And inasmuch as Cyril expressly mentions, as a baptism, the sprinkling of the ashes of a heifer; we cannot fail to see, that by baptism he meant purification and not immersion; and that he and Clement regarded the washing of hands not as an image of immersion, for it was not, but as an image of purification.

Nor would you really gain any thing, even by Potter's translation of *ἐπι κοιτῇ*, for still I would insist on translating *πολλὰκις βαπτίζεσθαι* to purify often, and not to immerse often, and appeal to the context, and the general usage of the word, for proof. But above all, I would refer you to *ἐν κλινῇ εβαπτίζεν*, of Nicephorus, where all pretext of the translation post concubitum is taken away, and no translation is possible but this; he baptized, that is, purified him upon his couch (or bed). See Am. Bib. Repos. for Jan. 1843, pp. 91, 92.

Let me now notice your translation of Apollonius Rhodius. By this you seem to think you have changed the serpent into a rod.—You will need, I apprehend, a much stronger rod than this before you can scourge me with much severity. For,

1. Its whole power depends upon introducing the new idiom of dipping a liquid *out of* a cup by a bough. You are correct in saying, that Potter observes, in his Grecian Antiquities, it was customary with the Greeks to *dip a torch* in sacred water and then sprinkle surrounding objects. But he does not say, that it was customary to *dip out water with a torch*. According to his examples, and all others that I have ever seen, where *βαπτω* means to dip, it governs the torch or branch in the accusative, and is followed by

εις, denoting that into which it is dipped, thus *ως βαψειεν δαλον εις χειριβα*. Eurip. Herc. Fur. 924. That they may dip a torch INTO a basin. And if you wish to establish any other idiom, you must do it by assuming that it is found in the very passage in debate. Again,

2. Even if it is more proper to use this new idiom, still you are not correct in its use. If this idiom were correct, the passage could be translated by changing the pointing, in four ways. You have given in fact two different translations, but neither of them is correct. Neither of them is one of the four supposable right ones. Your first, is on p. 123, where you speak of *dipping out poisons* WITH a newly-cut juniper bough. Here "dipping out" governs the poisons, and the bough is in the instrumental case. On p. 129 you ask, will they admit the version that says, "she dipped THE BOUGH." Here you do not speak of dipping out poisons, but of dipping the bough, where bough is in the objective case, and not in the instrumental case. The first translation on p. 123, is obviously wrong, for, in order to throw the force of *βαπτους*' upon the poisons, instead of upon *μιν*, you leave *μιν*, denoting the serpent, the great subject of the whole passage, totally without government.—But *μιν* is not an equivalent of *μεν*.—It cannot be passed over as a mere expletive. It is in this case the Ionic form for *αυτον*, as any common Lexicon or grammar would tell you.—Just as plainly is your second translation incorrect; for, inasmuch as *θαλλω* is in the dative case, denoting the instrument, *βαπτους*' cannot govern it, as if it were in the accusative case. In my introductory remarks, I say Medea resorts to a soporific mixture in a cup or goblet. This seems to have led you to translate *κυκεωνος*, cup. The fact is, it means simply a soporific mixture, and never a cup. I spoke, indeed, of a cup, in my introductory remarks, but merely because the idea of a mixture implied a cup, or goblet, to hold it in, not as a translation of *κυκεωνος*. Nor did I suppose that it would lead you to omit the idea of a soporific mixture, which is specified by the poet, and to retain the idea of a cup, which is not specified but only implied.—Hence, to try to translate *βαπτους εκ κυκεωνος*', dipping out of a cup, is a hopeless effort. *εν* does not modify or direct the sense of *βαπτους*', but merely shows whence the poisons came which she sprinkled. She sprinkled strong poisons from the mixture, with incantations, upon his eyes.

Let us look at the text and translation of Shaw, Oxford, 1779.

Ἡ δὲ μιν ἀρκευθοῖο νεὸν τετμεοτὶ θαλλῷ
 βαπτουσ', ἐκ κυκεῶνος ἀκηρυτὰ φάρμακ' αἰδαῖς
 Ραῖνε κατ' ὀφθαλμοῖν.

Hæc autem ipsum juniperi recens excise ramo
 Attingens, ex potione efficacia venena cum carmine
 Distillabat in oculos. That is,

She, bedewing him with a newly-cut juniper bough, sprinkled strong poisons from the mixture, (or potion,) with incantations, upon his eyes. And let any scholar decide whether, with this text and punctuation, any other translation is possible. I FEARLESSLY ASSERT THAT NO OTHER IS POSSIBLE.

By introducing the idiom spoken of above, an idiom sanctioned by no similar instance, that is, of *dipping out a liquid by a bough*, and by introducing different punctuations, the words can be translated in other ways. But on no possible principle can either of your present translations be justified or defended.

You thank me for alluding to a capital example in Virgil, so exactly to the point. This is surely too small a favor to call for such public thanks, especially as the passage says nothing at all about dipping, and is not at all to your purpose. You ask, "Did it not occur to our author, that Virgil speaks of that bough as having been *soaked* in the Styx?" I answer, it did not. He does not say, that it was *soaked* at all, but simply, that it was *rendered soporific* by Stygian power, vi Stygia soporatam. This did not even *imply* soaking. An instantaneous dipping in the Styx is not a *soaking*; and this alone would amply suffice to render the branch soporific by Stygian power. But the question is not, does *the whole passage imply*, that the branch was dipped, but what does the word *soporatam* mean? and I answer, freely, it means neither soaked, nor dipped, but simply rendered soporific. So in Apollonius, the question is not, does the whole passage imply a dipping of the bough, in fact, but this, does the word *βαπτουσ'* mean dipping? and I as freely answer, no; it means moistening or bedewing. And why try to escape this sense? Does not Philo use *βαπτοντες*, to denote moistening by means of a mixture? See Am. Bib. Repository for April, 1840, p. 362.

You attach great importance to the testimony of the modern Greeks ; it may then interest you to know, that the FIRST meaning that the learned Gazes gives to βαπτω, in his Lexicon, (Ed. Venice, 2 v. 4to,) is, βρεχω, to moisten or bedew.

I am greatly surprised, that, in a critical inquiry as to the meaning of a Greek word, you attach any weight to the loose poetical version of Fawkes. It may give the general idea of the passage correctly enough. But it does not even pretend to be a literal translation. Of course, its authority is worthless on a point like this. Would you quote Pope's Homer in a similar case ? Who ever thought of settling a question in philology by an appeal to him ? Why, then, appeal to Fawkes ? I said, that the Greek scholiast sees no immersion here, because he speaks of none ; and inasmuch as the text mentions none, but only bedewing and sprinkling, and as the scholiast speaks of sprinkling, and nothing else, I felt authorized to say that he saw no immersion here.

In view of all these facts, it is very plain, I think, that the work of changing the serpent into a rod has not yet been performed. What may be the result of your future efforts I shall not venture to predict. But, in my judgment, all efforts to prove that βαπτω has not the sense to moisten or bedew will be for ever vain. Equally so will be all efforts to prove that it has not the sense to wash ; for the writer of the Etymologicum Gudianum, who wrote in Greek, expressly states, that βαπτω and πλυνω are in this sense synonymous. His words are βαπτει, τουτ' εστι πλυνει.

In your remarks on the passage from Lucian, you do not meet the point of my argument. The question is not this, does the *context*, or the *nature of the case*, IMPLY that the dyeing in question was performed by dipping, but this, does βαπτω mean to dip ? I argued that it does not, because to *dip* any thing in order to dye it, is the act of an intelligent and designing being — not of the flesh of a fish. Flesh can stain, or color, or dye, but it cannot dip any thing ; and if it cannot dip any thing, it cannot dye any thing by dipping it. Your reference to βαφας is an unfortunate one. No word more clearly proves that the primary sense may be entirely lost in the secondary—for Lucian uses it as synonymous with χροιαις, colors, to denote the colors of flowers ; and lest you should say that these are so called

because they look as if they had been dyed by dipping, he applies it to many-colored flowers, that do not look as if dyed by dipping, for no dyeing can imitate or produce such variegated colors. Besides, you do not dare to carry out your own principles in translation. You do not translate βαπτω to dye by dipping, but just as I do, to dye. "Nature," you translate, "had rendered the flesh of the fish fit, not only to be eaten, but also, βαπτειν, to DYE, and so I translate it. Nor do you translate βαφας, dip stuff liquids, but dye stuff liquids, in which no part of the force of dip is retained. But βαφας, does not mean merely dye stuff liquids, but dyeing materials of any kind. But of what use is it to try to prove that βαπτω means to dye, without respect to mode? Aristotle applies the word to denote the staining the interior of the hand by crushing a certain kind of berries in it. Indeed, Mr. Carson fully concedes all that I could desire. He says, (p. 62,) "A word may come to enlarge its meaning, so as to lose sight of its origin. This fact must be *obvious* to every *smatterer in philology*. Had it been attended to, Baptists would have found no necessity to prove that βαπτω, when it signifies to dye, always properly signifies to dye by dipping." Again, (p. 61,) "Having such evidence before my eyes, I could not deny this to my opponents, even were it a difficulty as to the mode of baptism. In a controversialist, nothing can compensate for candor; and facts ought to be admitted, even when they appear unfavorable. It is an unhallowed ingenuity, that strives to give a deceitful coloring to what cannot be denied, and cannot ultimately serve a good cause. Truth will be sooner made to appear, and will sooner be received, if on all sides there is openness and honest dealing, without any attempt to conceal or to color. To force through difficulties, employ insufficient evidence, refuse admissions that integrity cannot deny, and, by rhetorical artifice cut down whatever opposes, is the part of a religious gladiator, not of a christian contending earnestly for divine institutions." Again, (p. 63,) speaking of certain examples, he says, "From such examples, it could not be known, even that βαπτω has the meaning to dip. They relate to dyeings *wholly without reference to dippings*; nay, some of them with an expressed reference to another mode. This is a fact, and even if it were against me, I could not but admit it." Mr. Carson, I presume, from his numerous works, is an older man than

you. You eulogize his acute mind, and the Christian Watchman extols his vast stores of learning,—and he lives in Scotland, yea, even in Edinburgh! Might I not then, even on your own principles, ask how you dare to set up your opinion against his? But I will do no such thing. Let his age, whatever it may be, his learning, his authority, and even his residence, go for nothing; I simply ask you to explain the *examples* that so powerfully affected his mind. You will find them in his work. They are *evidence*, and not mere *authority*. Have you never read them? If you have, and can explain them in accordance with your principles of philology and assertions as to βαπτω, you have a right still to hold them. If not, why try to deny that βαπτω ever means to dye, without respect to mode? I call on you, therefore, either to answer his arguments, or else to admit his conclusions. For my own part, I believe that in this case he is perfectly right, both in principles and results—oh si sic omnia. Mr. Carson never reasons weakly when on the side of truth.

But if βαπτω so enlarges its meaning as to lose sight of its origin, why not βαπτισω? If one can mean to dye without respect to mode, why not the other to purify without respect to mode? Plainly it may; and that it does, has been, I think, irresistibly proved.

We now come to the question, does the word used in giving the common command to wash the clothes, denote immersion? I asserted that it does not; to *refute* this assertion, you referred me to Num. 31: 21, 23. This was your first effort to refute me. In this, you relied on this passage alone. But since my reply, you have endeavored to refute me on new grounds. Let us then inquire, was your first effort to refute me successful? and if not, have you succeeded any better in your second effort?

As to the first inquiry, it is plain that, if the passage in Num. 31: 21, 23, does not refer to the common washing of clothes, if it does not contain the word used in giving the common command to wash clothes, and if it contains no word denoting immersion, it cannot refute my assertion.

But this passage does not refer to the common washing of clothes; that involved some kind of mechanical action or friction, to remove filth. According to you, the clothes were to be "trodden in a trough or other vessel!" In the case in question, not only raiments, but all that is made of

skins, and all work of goats' hair, and all made of wool, were to be *purified*. Were all these things to be trodden in a trough or other vessel? Surely, it is not without cause that the word used in giving the common command is omitted, and they are directed only to pass them through the water. It was plainly because no mechanical action, no friction was implied, but only ceremonial purification, by passing through the water. All raiment taken from the enemy must be thus purified, even if it had been just washed, and had never been used, but was perfectly free from all filth. ALL that would not stand the fire, they were to cause to pass through the water. This passage does not refer to the common washing of clothes; nor do you pretend that it contains the word כִּבְּס, *kaubhas*, used in giving the common command, nor that it contains any word denoting immersion. All that you do is, simply to state, as I had done before, that it contains a phrase *implying* immersion. But this has no bearing on the point in question. I was not asking what sentences, or parts of sentences, *imply*, but what particular words *mean*. Your first effort is, therefore, an entire failure.

Let us now consider the success of your second effort. After showing that the passage adduced by you from Numbers did not refute me, I added, that the command to which I did refer, occurs in the very next verse, and fully sustains my assertion. I specified the word *kaubhas*, in which the command is given, and asked you, if you would venture to deny the truth of my assertion concerning it? If I understand you, you do venture to deny it; and not only so, but also assert, that it is denied by the best Hebraists in the world. Is it not singular, that this light should have dawned on your mind at so late an hour? Why did you not at the outset tell me, that the word used in giving the command means to immerse in all instances? Why did you neglect proof so ample and overwhelming, and base your assertion wholly on an argument so worthless as that which is derived from Num. 31: 21, 23.

But let us look at the facts. Do the best Hebraists in the world deny my assertion? What is my assertion? I assert that *kaubhas* does not mean to immerse, and that it never did. Do Gesenius and Robinson deny this? Not at all. What do they say? Simply this; that the primary sense of the word was to tread. That its secondary sense

is to wash, sc, garments, by treading them in a trough, &c. This last phrase is designed merely to give the reason why it passed from the primary to the secondary sense, namely, that of old clothes, washed by treading them in a trough, or other vessel.

But you ask, if I do not know, that if water was used in washing, that the act of treading the clothes involved their immersion? "Can clothes be trodden down in a vessel of water and not be immersed? Now that this is the real force of the word there can be no doubt." That *what* is the real force of the word? *To tread?* or *to immerse?* Gesenius says, *to tread*, not *to immerse*. Robinson says the same. The question is not, what does the act of treading clothes in water *involve* or *imply*, but this; what does the word to tread mean? could a man tread grapes in a wine-press, and not involve the crushing of the grapes and the staining of his legs? Does the word to tread, therefore, mean to crush and to stain? So the common mode of washing clothes in a tub of water *involves* their immersion. Does wash, therefore, mean immerse? The meaning of a verb is one thing; the effects that follow, in various circumstances, from the action denoted by it, are quite another.

No verb can include all these in its meaning. These, indeed, sometimes give rise to secondary senses; as, in this case, the effect of treading clothes in clean water was to make them clean. Hence *kaubhas*, to tread, came to mean to wash, and *lost its primary sense*. For it cannot be pretended with any show of reason, that the word *now* means *to tread*, or to cleanse by *treading*, but solely to wash. And, indeed, who can doubt in so plain a case? Does David pray, in Ps. 51: 2, 7, that God would tread him in a trough or other vessel? or that he would wash him by treading him in a trough or other vessel? Does God, in Jer. 4: 14, tell the Jews to tread their hearts in a trough? Yet this very word is used in all these cases. Or will any one pretend, that if a Jew washed his clothes in a tub with his hands, he did not fulfil the command? And yet, that would not be treading them, or washing them by treading them. But why argue so plain a case? Nothing can be more evident, than that *kaubhas* does not mean to immerse. Your second effort is, therefore, an entire failure.

Allow me now to remind you, that you introduced this topic, and by it this whole discussion, by charging me with

making a rash and adventurous statement, and one directly in face of a passage that had been in the Bible ever since I was a boy. As this is a serious charge, materially affecting my character as a trustworthy reporter of facts, allow me to inquire whether, *inasmuch as you have not sustained it, and, in my judgment, cannot, from the nature of the case, sustain it, it would not be well to retract it?*

In conclusion let me say, that I fully agree with you as to the importance of making the sure word of God, and that alone, the basis of all our systems. On the subject of Baptism, the main question is, what has God enjoined? The importance of this inquiry, in my judgment, absorbs every other. Let it not, then, be with us a strife for victory, or for the interests of any limited circle of our fellow-men. Let us cultivate a supreme regard to the glory of God, and, as becomes those who act in his sight, frankly and fully meet the main question, deeming it a shame to defend errors, but none to renounce them, and our highest glory, not to gain the victory, but to win the truth.

I am, with Christian affection,
Your brother in Christ,
EDWARD BEECHER.

